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PRESIDENT CHESTER DAVID HARTRANFT, D.D.

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With the opening of its eighth volume the RECORD begins the series of suggestions for special courses of study promised last August. It is believed these will constitute a valuable feature of the magazine for pastors who wish to follow some line of regular study but are somewhat at a loss how wisely to direct their efforts. Professor Walker's suggestions as to Congregationalism present lines of investigation and recommend material that ought to prove invaluable to the Congregational pastor interested in the history and development of his denomination. Mr. Rhoades' interesting comparison of two types of pessimism was excluded from our last issue from lack of space. We are glad to be able to give it at this time. The paper by Mr. Kelsey of the Fourth Church, Hartford, puts with force a question which every pastor must answer for himself as in earnestness of spirit he plans his work for the coming winter, and Professor Beardslee takes up a theme of especial interest in his studies on the Kingdom of God.

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Seldom, we believe, have the same number of words had concentrated upon them the same quantity and intensity of scholarly and popular attention that has been bestowed upon the newly

discovered "Logia" of Jesus. We present Professor Jacobus' temperate and carefully compacted study of the present state of the investigation respecting this most interesting document, confident that it will be welcomed by many who in the midst of the fugitive and often extravagant presentation of views as to its significance will rejoice to get just such a strong, clear statement. We would also call special attention to the careful study of the representation of Hartford Seminary in foreign missions by Mr. Capen. It is an exhaustive statement of the men the Seminary has sent into the work and the fields in which they have labored. Every Hartford graduate should certainly read it, and its interest is not limited to the constituency of a single institution, but it has a general suggestiveness for all interested in foreign missions.

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We are living in a day of ebbing faith. Allusion is not intended here to the open and far-spread disrespect of ancient creeds. That is too evident and emphatic to need any word. We have in mind the faith that vitally affiliates a penitent soul with a holy God, a saving Lord, a living Word. We mean that Godward trend of the deepest interior of the religious life, that earnest clasping of a contrite soul about the promises of saving grace, that humble and expectant eagerness for heavenly help, which inheres in the very heart of all experience of divine deliverance from sin. There is, instead, a swelling tide of pride and confidence in man. His sense of dignity to-day, and of full competency to develop what to-morrow shall exact, is by numberless influences constantly enhanced. His humiliations are overlooked. The deterrent force of sin is feebly felt. Divine salvation does not contribute the buoyant force in common experience of life.

Here are mighty currents, characteristic of our time — the ebbing tide of living faith, and the rising tide of human pride. The relation of the two is the theme of this note. May it be sharply seen. For the two drifts are as inseparable as are the crest and trough of a wave. Let human self-esteem begin to swell, and trust in saving grace will instantly recede. The faith that grasps the cross of Christ is a lowly grace. It can

never affiliate with self-confidence and pride. Here is a truth for heralds of the mercy of God to ponder long and well. The reversal of these movements of our time can be effected only by the power of Grace. The redemptive work of Christ, the forgiving love of God, the renewing energy of the Holy Ghost must be extolled. In the principles of the most loudly lauded scheme of current thought the principles of the Christian cross are not suffered to control. Oh, for such a preaching of the crucified Christ, in the demonstration of the Spirit and power, as shall make his influence in multitudinous lives supreme! Then, under its mighty attraction, shall the tides of faith return and prevail.

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One bearing of this diminishing experience of grace deserves plain words. We refer to its outcome in the sphere of historic Trinitarian belief. Any one conscious of the inner and deeper tides of current religious thought must be sensible that belief in the doctrine of the Trinity is widely giving way. We do not contemplate in this remark the subtle and half unconscious tendency to express the truth of the Holy Spirit in terms of natural law, nor the even subtler and deeper and wider drift into some style of pantheism. We have in mind the quite distinct and distinctly conscious retreat of current religious thought from loyal adherence to faith in a Triune God. And we make mention of it here, not primarily for its own sake; but because it is an index of a deeper and more momentous relapse. This drift towards Unitarian views is not a prime phenomenon. It is a resultant issue, yielding obedience to other and underlying tides. It is an index and an outcome of an ebbing faith. This doctrine will inevitably obey the motion of that tide. If faith is full and high, the Trinitarian belief will be strongly upheld. If the habit of humble, implicit faith subsides, adherence to this truth will correspondingly sink and recede. Only upon the bosom of an implicit, adoring faith, a faith as deep and strong as the infinite sea, can the goodly keel of this infinite truth find way. It can never freely float upon the narrow shallows of unaided and unillumined human thought. Denial and derision of this blessed truth betokens and betrays a thin and shrunken faith.

Let preachers give illustration in their own attitude of a full and buoyant faith, let their own souls show clearly that they are continually sustained by an abounding and replenishing grace, and the tide may be turned. To this definite end we wish to recommend our pastors to devote this passing year to the acquisition of a new understanding of that matchless epitome of truth and grace, the Gospel of John.

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It has been said that Congregationalism is Christian common sense applied to the affairs of the church. It is certainly true that so far as the relation of individual churches to one another is concerned Congregationalism is simply Christian courtesy applied to church fellowship. As in good society there is no civil power to compel one to observe all the proprieties, and those unwritten laws which in their sum constitute politeness, so among our churches there is no authoritative power to compel a recognition of the rights of others, and to prompt to courteous behavior. We are not sorry this is so, and the fact that occasionally this code of courtesy is broken does not make us long for a stronger government. Indeed, the fact that any failure in courtesy is so soon noticed is evidence that it is usually observed. We regret that two of our church associations have recently so far forgotten themselves as to be rude in their behavior toward another. One has already apologized, and we expect that the other will also, so that the real unity of our churches may be anew demonstrated to the Christian world. This is a really serious side of the controversy regarding Rev. C. O. Brown. Whatever may be the truth of the charges against him, Christian courtesy, and therefore the principles of our polity, demanded that the action of the Bay Association should be accepted by every other, at least until by conference or council, that action should be rescinded, or proved to be unrighteous. By the time that this reaches our readers the council recently called will have given its advice in the matter. We trust that personal feelings will not obscure the real issue, and that the outcome will be the cementing of the union in fellowship of all Congregational churches.

## THE NEWLY DISCOVERED "SAYINGS OF JESUS."

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The remarkable papyri find made this last winter in the work of the Egypt Exploration Fund at Bêhnesa—an Arab village on the site of the ancient town of Oxyrhynchus<sup>1</sup>—obtained its chief interest in a single leaf from a papyrus codex which gave evidence of being part of a collection of sayings of Christ.

The first report was that this might possibly be from the much-discussed work of Papias, entitled "Expositions of Logia of the Lord" (*λογίων κυριακῶν ἐξήγησις*), or more likely from the even more struggled-over "Logia" of Matthew, witnessed to by Papias<sup>2</sup> and very largely necessitated by the exigencies of the Synoptic problem. There was consequently a very decided disappointment when it was found that neither origin could be given to the fragment.<sup>3</sup> Indeed, there has been danger of a reaction from the first high estimate placed upon it to an under-valuing of its worth. It is by no means an unimportant fragment; on the contrary, if, in the over two hundred and fifty boxes of papyri which remain yet to be examined from the find, the text of the codex—or even any considerable part of it—should be discovered, we would have in our possession a document which would be exceedingly valuable for a criticism of the tradition of Jesus' words, if not for a criticism of the words themselves.

The codex of which our leaf is a part is of very early origin. The character of the papyri in whose company it was found give it the large likelihood of a place within the first three centuries. It may be difficult to determine just where inside this time limit it belongs. The characteristic Roman type of the handwriting

<sup>1</sup> Note the very interesting statements regarding the religious and monastic celebrity of Oxyrhynchus cited in Swete's article on the fragment—*Expos. Times*, Sept., '97, pp. 544 f.

<sup>2</sup> Eusebius, *Hist. Eccl.*, iii. 39.

<sup>3</sup> The fact that Papias' own work was not simply a collection of Sayings of Christ, but expositions of them ruled out the first suggestion; while the second was disposed of by the fact that critical opinion has come quite fully to the decision that the Logia of Matthew must have included something of a narrative nexus between the individual sayings. This is apart from reasons derived from the text of our fragment, and also from the unsynoptic character of the thought of some of the individual Logia—as will appear later.

and the entire absence of all stops, breathings, and accents in the text would seem to make impossible anything later than 300 A.D.; while, on the other hand, the presence of word contractions usually found in biblical manuscripts, the interpolation of special characters to fill up space at the end of lines, a slight tendency towards a separation of words, and the fact that the fragment is part of a codex and not a roll, would make highly improbable anything earlier than 200 A.D. Perhaps within the first part of the third century would be the safest place to put it.<sup>4</sup>

At the same time it must be remembered that, while this is true of the writing, the contents of the codex and even the original gathering of them into this collection may be of a very much earlier date.<sup>5</sup> Indeed, the great question which the fragment places before us is, "Have we here original sayings of Christ?"

The text of the fragment resolves itself into the following passages:

I. . . . καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὄφθαλμῷ τοῦ ἀδελφοῦ σου.

[“. . . . and then shalt thou see clearly to cast out the mote that is in thy brother's eye.”]

II. Λέγει Ἰησοῦς, ἐὰν μὴ νηστεύσῃτε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσῃτε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.

[“Jesus saith, Except ye fast in respect to the world,<sup>6</sup> ye

<sup>4</sup> The editors (Grenfell and Hunt) place it within the period 150-300 A.D. "Sayings of Our Lord," London, 1897; p. 6.

<sup>5</sup> Harnack considers the writing as being not the autograph but the copy of it (*Über d. Jüngst Entdeckten Sprüche Jesu*, Freiburg, '97, p. 25), and the original collection may be even further back than one remove.

<sup>6</sup> This acc. seems harsh, though there can be little doubt that, in view of the cognate acc. after *σαββατίσῃτε*, it is to be taken as an acc. of nearer definition and not as an acc. of time ("during the continuation of the *κόσμος*," as Swete renders it — p. 546). The meaning seems to be that they are to spiritually fast from the world, the accusative being used here, under the influence of the accompanying *τὸ σάββατον*, instead of the gen. — cf. Clem. Alex. *Strom.* iii., 15 (*Migne VIII*, p. 1200), where the passage in Isaiah (lv. 3-5) is discussed, which represents God as promising special blessings to those eunuchs who keep his Sabbaths, and it is explained that they keep the Sabbath by refraining from sins, and that they are blessed in that they thus fast from the world (here the gen. is used — *μακάριοι οὗτοι εἰσιν δι τοῦ κόσμου νηστεύοντες*), cf. also same author's *Ecclog.* (*Migne IX*, p. 704) where the gen. is again used *οὗτος καὶ ιμᾶς τῶν κοσμικῶν νηστεύειν χρῆ, ἵνα τῷ κόσμῳ ἀποθάνωμεν*. Cf. also Rendel Harris, *Contemp. Rev.*, Sept., '97, p. 344. Should Redpath's suggestion (*Expos. Oct.*, '97, p. 257) be right, that the scribe may have dropped out of the text an *εἰς* which originally stood between *νηστεύσῃτε* and *τὸν κόσμον*, so that our passage would assimilate in form to Isa. lviii. : 4 (*εἰ εἰς κρίσεις καὶ μάχας νηστεύετε*), we would be confronted with the difficulty of understanding our Logion at all. It could not mean "Unless ye fast for the world (in the same sense as the people were being accused of fasting for strifes and contentions) ye shall not find the Kingdom." In fact it must mean directly the opposite of this.

shall in no wise find the Kingdom of God, and except ye keep the Sabbath,<sup>7</sup> ye shall not see the Father.”]

III. Λέγει Ἰησοῦς, ἐ[σ]την<sup>8</sup> ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὥφθην αὐτοῖς, καὶ εὑρον πάντας μεθύοντας καὶ οὐδένα εὑρον διψῶντα ἐν αὐτοῖς, καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς νιοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶ[ν] . . . . . [τ]ὴν πτωχείαν.<sup>9</sup>

[“Jesus saith, I stood in the midst of the world, and in the flesh was I seen of them, and I found all men drunken, and none found I athirst among them, and my soul grieveth over the sons of men, because they are blind in their heart . . . . . poverty.”]

IV. [Λέγει] ει [Ιησοῦς, ὅπ]ου ἐὰν ὁσιν . . . ε . . . εοι καὶ . . . ε . . . ἐστιν μόνος . . . ω ἐγώ εἰμι μετ' αὐτ[οῦ] . ἔγει[ρ]οι τὸν λίθον κα'κει εὑρήσεις με, σχίσον τὸ ξύλον κα'γω ἐκεῖ εἰμι.<sup>10</sup>

[“Jesus saith, Wherever there are . . . . and there is one . . . . alone, I am with him. Raise the stone and there thou shalt find me, cleave the wood and there am I.”]

V. Λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτ[ο]ῦ, οὐδὲ ἴατρὸς ποιεῖ θεραπείας εἰς τοὺς γυνώσκοντας αὐτόν.

[“Jesus saith, A prophet is not acceptable in his own country, neither doth a physician work cures upon them that know him.”]

<sup>7</sup> The editors state that *σάββατίσειν τὸ σάββατον* is the ordinary LXX. phrase and refer to Lev. xxiii. : 32; II. Chron. xxxvi. : 21, but Swete is justified in saying the normal phrase is *φυλάσσειν*, or *φυλάσσεσθαι* [in Jer. and Ezk. ἀγίασεν] τὸ σάββατον; so that the sing. τὸ σάββατον is unique and points rather to the ideal Sabbath which Christ requires (p. 547).

<sup>8</sup> Letters within brackets are conjectural restorations; but no restorations are made in the text as here given except such as are most obviously justified.

<sup>9</sup> The editors were at first disposed to consider τὴν πτωχείαν as part of a separate Logion, the remainder of which had been lost; but in his address before the Friends' Summer School at Scarborough, Eng., Mr. Grenfell seems to have been won over to the suggestion made by a reviewer in the *Guardian* of July 21, and agreed to by Swete that the text at the bottom of the page is to be connected with the words τὴν πτωχείαν at the top of the next page, as forming the concluding phrase of the Logion—reading ἀμβλεῖς τῇ διανοίᾳ οὐκ οἰδασιν αὐτῶν τὴν πτωχείαν. This would find a parallel, as the reviewer suggests, in Apoc. iii. : 17 (καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαιπωρος καὶ ἔλεινός καὶ πτωχός καὶ τυφλός καὶ γυμνός.) Harnack comes independently to the same opinion as this, though he does not suggest exactly the same restoration of words (pp. 15 f.).

<sup>10</sup> The editors admit the extreme difficulty of satisfactorily filling the gap which exists in the first part of this Logion, but suggest the possibility of reading πὰντες ἄθεοι after ὡσιν and perhaps also πιστὸς εἰς before ἐστιν, though of πιστὸς they are doubtful. Swete, however, does not hesitate to read fully: “Οπον ἐὰν ὡσιν πάντες μισθεοι, και πιστὸς εἰς μόνος, ιδον ἐγώ εἰμι μετ' αὐτοῦ (p. 547). Harnack suggests the following: “Οπον ἐὰν ὡσιν, οὐκ εἴσιν ἄθεοι, και ὡσπερ εἰς ἐστιν μόνος, οὕτω ἐγώ εἰμι μετ' αὐτοῦ, referring to Eph. ii. 12 for use of ἄθεοι; but ἄθεοι is generally used actively (“godless”), and, while used passively (“forsaken by God”) in Eph., it is there rather descriptive of an unchurched and uncovenanted condition than of a mere lack of the presence of God.

VI. Λέγει Ἰησοῦς, πόλις ὡκοδομημένη ἐπ' ἄκρον[ό]ρους ἴψηλοῦ καὶ ἐστηριγμένη οὗτε πε[σ]εῖν δύναται οὗτε κρυ[β]ῆναι.

[“Jesus saith, A city built upon the top of a high hill and established can neither fall nor be hid.”]

It will be seen that of these Logia, only II., V., and VI. stand

It will be seen that of these Logia only II, V, and VI stand complete in the original text, and of these only II is without need of any restoration whatever. I is the closing part of a Logion coming over from the preceding page. III lacks most of its final sentence and is wanting a letter in two of its words. IV is quite fragmentary in its first part, while VII has hardly any of its contents preserved.

The all-important question regarding this leaf, however, has to do with its contents, and, briefly stated, is: "Are they or are they not original sayings of Christ?" It would be foolish to pretend that, in the present state of our knowledge concerning the origin of our fragment, this could be determined. This must be the outcome of years rather than months and weeks of work, even should the rest of the codex be discovered. All that can now be done is to give ourselves to a careful and patient study of the fragment as we have it, and to seek patristic literature as might throw light upon it, in hopes that other discoveries will be made that will help us to settled conclusions.

In such a study, with such a question before us, the first thing critically to be done is to compare these Logia with the utterances of Christ as we have them recorded in the Gospels.<sup>12</sup>

Of the seven Logia which we have it is clear that I, V, and VI remind us very decidedly of recorded sayings of Christ.

## LOGION I.

## LOGION.

.....καὶ τότε διαβλέψεις  
ἐκβαλεῖν τὸ κάρφος τὸ ἐν  
τῷ δοθαλμῷ τοῦ ἀδελφοῦ  
σου.

MATT. vii. 5 (WH).

..... καὶ τότε διαβλέψεις  
ἐκβαλεῖν τὸ κάρφος ἐκ  
τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ  
σου.

LUKE vi. 42 (WH).

.....καὶ τότε διαβλέψεις  
τὸ κάρφος τὸ ἐν τῷ  
δοθαλμῷ τοῦ ἀδελφοῦ  
σου ἐκβαλεῖν.

<sup>11</sup> The editors fill up the gap between ἀκούεις and σου by the following conjecture, *eis τὸ ἐνώπιον σου*; upon which Swete improves by suggesting *eis τὸ ἐνώπιον σου*, which is a New Testament phrase (Matt. x: 27) and not unlike the LXX. phrase ἀκούειν *eis ἀκούον ὡτιον* (II. Kings, xxii. 45, Ps. xvii. [xviii.] 44). This would allow the Logion to be completed possibly somewhat as follows: *τὸ δὲ ἔτερον συνέκλετας* (cf. Swete, p. 549).

<sup>12</sup> Cf. Ropes' estimate of this method in his criticism of Resch in his work on the *Agrapha*. *Am. Journ. Theol.*, July, '97, p. 763.

It would seem, at first sight, that our Logion was a conflation of the Matthew and Luke texts.

Except for the fact that the position *ἐκβαλεῖν* in the Luke text as we give it has behind it, practically, only the authority of B. (though this is adopted by Tisch. as well as by WH), while for the position of *ἐκβαλεῖν* in the Luke text, as the Logion has it, stand S A C D and several other uncials, with most of the versions. It is the reading of the Text. Recept. The Logion may, therefore, represent a text which followed Luke's rendering of these sayings, over against that of the other Gospels; or it may represent a text from which Luke derived his phraseology of these sayings, or, at least, which he followed more accurately than did the other Evangelists.<sup>13</sup>

What the first part of the Logion was, and, in case it corresponded to the first part of the Gospel passages, whether it followed the Luke text as closely as it does in the part we have before us, is, of course, impossible to say.

As to the contents of the Logion, therefore, as far as they are before us, we can say with great readiness that they represent what was an original saying of Christ,—either this one which we have in Matthew and Luke, or another similar one uttered at some other time in his ministry.

#### LOGION V.

LOGION.	MARK VI. 4 (WH).	MATT. XIII. 57 (WH).	LUKE IV. 24 (WH).	JOHN IV. 44 (WH).
οὐκ ἔστιν δεκτός προφήτης ἐν τῷ πατρόδι αὐτῷ[ο]ς, οὐδὲ λατρὸς ποιεῖ θεραπελας εἰς τὸν γιγνώσκοντας αὐτὸν.	οὐκ ἔστιν προφήτης ἀτιμος εἰ μὴ ἐν τῷ πατρόδι αὐτῷ καλ οὐκία αὐτῷ.	οὐκ ἔστιν προφήτης οὐδεὶς προφήτης ἀτιμος εἰ μὴ ἐν τῷ δεκτός ἔστιν ἐν τῷ ιδιᾳ τῷ πατρόδι καλ ἐν τοῖς συγγενεῦσιν οικλα αὐτῷ.	προφήτης ἐν τῷ ιδιᾳ τῷ πατρόδι αὐτῷ. πατρόδι τιμὴν οὐκ οἰκλα αὐτῷ.	
				ἔχει.

Here, again, it would seem that the Logion had behind it the text of Luke—or a text which corresponded to it—rather than the text of, or corresponding to, any of the other Gospels—especially as Luke is the only one of the Evangelists who uses *δεκτός* and uses it only in this narrative (cf. v. 19).<sup>14</sup> As to the closing part of the Logion (*οὐδὲ λατρὸς ποιεῖ θεραπελας εἰς τὸν γιγνώσκοντας αὐτὸν*) it might possibly have been suggested by

<sup>13</sup> D it. vg. cop. make the text of Luke correspond exactly with that of Matt.; so that our Logion cannot be said to follow the Western readings.

<sup>14</sup> It seems to be a word common to Luke and Paul (cf. Acts x. 25 and II Cor. vi. 2; Phillip. iv. 18).

the immediately preceding context in the Luke passage (cf. v. 23: Πάντως ἐρεῖτε μοι τὴν παραβολὴν ταύτην Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἡκούσαμεν γενόμενα εἰς τὴν Καφαρναοῦμ ποίησον καὶ ὡδε ἐν τῇ πατρίδι σου.), where we have *θεράπευσον* and *ποίησον* as the imperatives of the two sentences which form the passage, although *ποιεῖ θεραπείας* is an unusual phrase, as is also *τοὺς γιγνώσκοντας αὐτόν*.<sup>15</sup>

Rendel Harris suggests, however, and his suggestion may be correct, that *δεκτός* is to be taken as evidence of an extra-canonical text which Luke alone had before him.<sup>16</sup> It may, at the same time, be evidence only of a more careful following by Luke of an extra-canonical text common to all.

At all events we can say, without hesitation, that this Logion in its contents represents an original saying of Christ,—either this saying which we have in the Gospels, altered somewhat in its form, or another one uttered at some other time and not recorded in the Gospels. There would be nothing to prevent Christ, on some other occasion, when he was in the region of his early home, having put into this form which we have in the Logion some of the ideas which were present to him on this first visit of his ministry to the Synagogue of Nazareth.

#### LOGION VI.

LOGION.

πόλις ὡκοδομημένη ἐπ' ἄκρον  
[ὅ]ρους ὑψηλοῦ καὶ ἐστηριγμένη  
οὗτε πε[σ]εῖν δύναται οὗτε  
κρυ[β]ῆναι.

MATT. v. 14 (WH).

οὐ δύναται πόλις κρυβῆναι  
ἐπάνω ὅρους κειμένη.

Here the statement in Matthew would seem to be given a much extended form, *ῳκοδομημένη* being substituted for *κειμένη* and *ἐπ' ἄκρον ὅρους ὑψηλοῦ* for *ἐπάνω ὅρους*. The added phrase *ἐστηριγμένη οὗτε πεσεῖν* [*δύναται*] may quite possibly have been suggested by the parabolic passage in Matt. vii. 24–27 where, in fact, *ῳκοδόμησεν* is twice found as well as *ἔπεσεν*.<sup>17</sup>

<sup>15</sup> At same time note the presence of the same verbs (*ἐθεράπευσεν* and *ποιῆσαι*) in the following verse of Mark vi. 5). The Mark context, however, does not contain *ἰατρός*, though the 4th verse itself has *συγγενέσιν* which might be supposed to stand in some slight correspondence with *γιγνώσκοντας*.

<sup>16</sup> Independent, July 29, 1897.

<sup>17</sup> The objection made by the editors that the Logion cannot be considered a conflation of these two passages because it contains no reference to the “rock” which is the essential point of the parable loses sight of the fact to which Swete calls attention that the idea of the “rock” is implied in *ἐστηριγμένη* (p. 518). Harnack also accepts the possible influence of Matt. vii. : 24–27 upon the basal passage (p. 23).

At the same time the fact is to be noted to which the editors and also Rendel Harris call our attention, that all the Syriac versions as well as Tatian's *Diatessaron* (8:41) and Hilary's *Com. on Matt.*<sup>18</sup> read *ῳκοδομημένη* for *κειμένη* in Matt. v. 14. It may be, therefore, that the presence of *ῳκοδομημένη* in the *Logion* is not so much evidence of conflation as of a text of Christ's sayings, outside the Gospels, which the *Logia* and these Versions and Fathers have followed. The only objection to this would be that it would not account for the presence in the *Logion* of these other elements of Matt. vii. 24-27.

Be all this, however, as it may, we would have no hesitation in saying that this form given us in the *Logion* might represent an original saying of Christ, uttered at some other time in his ministry than that of Matt. v. 14. Christ himself might have combined these ideas as well as the scribe of the *Logia*.

Were these three *Logia*, therefore, the only ones contained in the fragment, we could say that the leaf might be part of a collection of sayings of Christ not contained in the Gospels,—or, at least, a collection of sayings recorded in the Gospels but given here in a somewhat different form. There would, in either case, be no question as to their coming from the original source of Christ himself. But when we come to the remaining *Logia* we are at once brought into confusion, and find the assertion of originality a very much more difficult one to make. These *Logia* are II, III, and IV. *Logion VII* is too fragmentary to discuss.

#### LOGION II.

*'Εὰν μὴ νηστεύσητε τὸν κόσμον οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ 'εὰν μὴ σαββατίσητε τὸ σάββατον οὐκ ὄψεσθε τὸν πατέρα.*

There is, of course, nothing among the recorded sayings of Christ which this parallels. In form, at least, it is entirely new. As far as the meaning of the statement is concerned, if it be taken spiritually in both members, there is nothing in it contrary to the known utterances of Christ, and it is quite possible that it might have been uttered after some such incident as is given in Mark ii. 18-iii. 6 (= Luke v. 33-vi. 11). Christ's strong statement against the Pharisaic ideas of fasting and keeping the Sabbath might have brought the disciples to query whether his teaching would not imply that they should neither fast nor keep

<sup>18</sup> The reference to Hilary comes from Swete.

the Sabbath at all. In reply to this he might have said what this Logion credits him with saying.<sup>19</sup> The post-apostolic literature shows that some such idea as this regarding true fasting and true Sabbath-keeping was early current in the Church<sup>20</sup>; though it seems too much to infer that its existence was necessarily due to a definite saying of Christ.<sup>21</sup>

### LOGION III.

"Ε[σ]την ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὥφθην αὐτοῖς, καὶ εὑρον πάντας μεθύοντας καὶ οὐδένα εὑρον διψῶντα ἐν ἀντοῖς, καὶ πονεῖ ἡ ψυχὴ μου ἐπὶ τοῖς σιοῦς τῶν ἀνθρώπων, ὅτι τυφλοὶ εἰσιν τῇ καρδίᾳ αὐτῶ[ν] . . . . . [τ]ὴν πτωχείαν.

It is undoubtedly true that, if we take this Logion in its separate phrases, we can find something in the way of Gospel parallel to the expressions which they contain — particularly in John, which would have an added significance from the Apocryphal parallel (iii. 17) to the last phrase of the Logion,— if it were written originally as the suggested restoration makes it (ἀμβλεῖς τῇ διανοίᾳ οὐκ οἴδασιν αὐτῶν τὴν πτωχείαν).

e. g. (1) The phrase ἔστην ἐν μέσῳ τοῦ κόσμου might remind us, possibly, of the expression in the valedictory prayer, οὐκέτι εἰμι ἐν τῷ κόσμῳ (John xvii. 11), with such an ἐν μέσῳ phrase as ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν (Luke xxii. 27); or it could perhaps suggest to us the statement, Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν (Luke xxiv. 36), providing we could mentally combine with it the statement by the Fourth Evangelist in the prologue of his Gospel, ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτῶν ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (John i. 9 f.).

(2) The longer phrase, ἔστην ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὥφθην αὐτοῖς, could also possibly take us back to the

<sup>19</sup> Cf. Swete's suggestion of this (p. 546). It might seem to some as though the rather metaphorical sense in which *νηστεύειν* appears here to be used (= ἀτοτάσσεσθαι) and the un-New-Testamentat expression *σαββατίζειν τὸ σάββατον*, together with the presence of what are really Johannine phrases (*τὸν κόσμον, ὅψεσθαι τὸν πατέρα*) would not permit of such a synoptic event as the background of the Logion; and yet, after all, while the record of the event, as we have it, is confined to the synoptic narrative, the event itself is neither synoptic nor Johannine, but belongs to the life of Christ, and so may have produced some such a Logion as we have, though the form in which we have it is unusual. With a change in its expression it might have formed part of the synoptic narrative suggested.

<sup>20</sup> Cf. Justin. *Dial.*, 12, 15, 19, 21, 23, 24, 26, 27, Ignatius, *Magn.*, 9. Especially the passage in Clem. Alex. *Strom.*, iii. 15 (Migne VIII, p. 1200), referred to under the translation of the Logia, where the form of the thought closely resembles that of our Logion (*μακάριοι οὗτοι εἰσιν οἱ τοῦ κόσμου νηστευόντες*). Also *Strom.*, vii. 12 (Migne IX, p. 504).

<sup>21</sup> Swete would not apparently think so (p. 546), but see Ropes' exclusion of similar *Agrapha* from Resch's collection (*Am. Journ. Theol.*, July, '97, p. 761).

statement of the Fourth Evangelist in his prologue, *καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξην αὐτοῦ* (John i. 14).

(3) The phrase, *καὶ εὑρον πάντας μεθύοντας*, might possibly have some relation of idea to the statement in the parable of the wicked servant, *ἐσθίη δὲ καὶ πίνη μετὰ τῶν μεθύοντων* (Matt. xxiv. 49 = Luke xii. 45 [μεθύσκεσθαι]).

(4) The phrase, *καὶ οὐδένα εὑρον διψῶντα ἐν αὐτοῖς* could remind us of the utterance of Christ *ἔάν τις διψᾷ ἐρχέσθω πρός με καὶ πινέτω* (John vii. 37) — the larger idea of *εὑρον* which controls both phrases, finding something of a parallel, perhaps, in Christ's question, *πλὴν ὁ νιὸς τοῦ ἀνθρώπου ἐλθὼν ἀρα εὐήρσει τὴν πίστιν ἐπὶ τῆς γῆς?* (Luke xviii. 8).

(5) *πονεῖν* is not a New Testament word, though Isaiah uses it apparently in an active sense, in connection with *ψυχάς* (xix. 10, cf. also Isaiah liii. 10); yet somewhat corresponding ideas are found in Christ's statements *νῦν ἡ ψυχή μου τετάρακται* (John xii. 27) and *περίλυπός ἐστιν ἡ ψυχή μου ἔως θανάτου* (Matt. xxvi. 38 = Mark xiv. 34), and in such incidents as Christ's weeping over Jerusalem (Luke xix. 41-44). The construction *πονεῖν ἐπί* reminds us of Mark iii. 5 (*συνλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν*).

(6) The expression *οἱ νιὸι τῶν ἀνθρώπων* occurs in the Gospels only Mark iii. 28; though in the Epistles we have it Eph. iii. 5.

But this is about all that can be said in the direction of Gospel parallelism.<sup>22</sup> As to the Logion in its entirety there is nothing in the Gospels to remind us of it. And when we come to ask ourselves whether we could understand Christ as so speaking at any time in his ministry, we might say that, as far as the problem of the tenses in the Logion is concerned, we could conceive of such a juxtaposition of Aorists and Presents in the sayings of Holy Week. John xvii. has very much of the same combinations — *ἐδόξασα, ἐφανέρωσα, ἐτήρουν, ἐφύλαξα, ἀπέστειλα, ἐρωτῶ, ἐρχομαι, λαλῶ, ἀγιάζω, θέλω*.<sup>23</sup> Such a combination, however, might be supposed as possible also in the post-resurrection period, though we have no examples of it in the Gospels then.<sup>24</sup> So much for the form; but as far as the thought itself

<sup>22</sup> The resemblance to I. Tim., iii. 16 is of course to be noted.

<sup>23</sup> Cf. Swete, p. 547.

<sup>24</sup> Cf. James, *Contemp. Rev.*, Aug., '97, pp. 158 f.

is concerned, we find it much more difficult to guide ourselves.<sup>25</sup> We confess to a feeling that there is a significant difference between such statements as ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν, or ἐν τῷ κόσμῳ ἦν, or even αὐτὸς ἔστη ἐν μέσῳ αὐτῶν and this statement of the Logion, ἔστην ἐν μέσῳ τοῦ κόσμου. We can conceive of Christ standing ἐν μέσῳ μαθητῶν or of his being ἐν τῷ κόσμῳ; but the combination ἔστην ἐν μέσῳ τοῦ κόσμου carries with it for us an entirely different idea and one which we find it hard to associate with Christ's sayings. It sounds apocryphal, though it do so to nothing more than the subjective sense.

So we feel a difference between the prologue statement, *καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν* and the Logion phrase *ἐν σαρκὶ ὥφθην αὐτοῖς*. The one seems reasonable—if we may so express it—though so immeasurably profound; the other seems forced, and as having a purpose in it—though again this is largely a subjective impression.

When now we turn to the book of Baruch (iii. 38) and find there the following: *μετὰ τοῦτο ἐπὶ τῆς γῆς ὥφθη καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη* these subjective suspicions find considerable confirming. It seems, in fact, extremely probable that there has been some connection between our Logion and this Baruch passage—especially when we remember that this verse belongs to the second part of this book, which is held to be a later addition—this verse being considered by some recent critics as a Christian interpolation—and further, when we recall the fact that this verse is quoted in connection with the Incarnation by patristic writers from the time of Irenæus,<sup>26</sup> and so might have been, like the thought of the preceding Logion, current in the early Church to such a degree as to give a natural cause for its presence here under the form of a saying of Christ.<sup>27</sup>

#### LOGION IV.

[ὅπ]ου ἐὰν ὥστιν . . . . ε . . . . [θ]εοὶ καὶ . . . . ε . . . . ἔστιν μόνος . . . [τ]ω ἐγώ εἰμι μετ' αὐτ[οῦ] · ἔγει[ρ]ον τὸν λίθον κα'κεῖ εὑρήσεις με, σχίσον τὸ ξύλον κα'γὼ ἐκεῖ εἰμί.

<sup>25</sup> On this basis Grenfell stoutly denies a post-resurrection possibility for the Logion because of the unlikelihood of such an expression as *πονεῖ ἡ ψυχή μου* from Christ at such a time (*Indep.*, Sept. 23, '97). Harnack holds the same view (p. 14). It is interesting at the same time to note the expressions of rebuke which Christ used to the two disciples on the way to Emmaus (Luke xiv. 25), and to Thomas (John xx. 27).

<sup>26</sup> Cf. Irenæus *Adv. Hær.* iv. 20. § 4 (*Migne VII*, p. 1034). Cyprian, *Testim.*, ii. 6. (*Migne IV*, p. 729).

<sup>27</sup> Cf. Editors, p. 12. Swete, p. 547.

The first part of this Logion, as far as it is possible to read it, has every appearance of being a substantial reproduction of Matt. xviii. 20 (*δὸν γάρ εἰσιν δύο η̄ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν*).<sup>28</sup> So that we might easily understand it, in this part at least, as being, either another form of this saying, or another saying given forth at some other period of his ministry and not recorded in the Gospels. Indeed, when we take the whole Logion, such an incident as that of the ambitious request of James and John, against which Christ inculcated a spirit of service and self-sacrifice, after his own example, might have given the necessary background for such a remark as it furnishes, and Mr. Grenfell may not be wrong in calling our attention to the peculiar fitness of such a saying on the lips of one who was known as “the carpenter’s son.”<sup>29</sup>

If, however, we adopt the conjectural restoration of the lacunæ which Swete makes and which is admitted as possible by the editors,<sup>30</sup> we would read the first part of the Logion somewhat as follows: “*Wherever all are godless (unbelievers) and there is one faithful (believing), there am I with him.*” This might very well convey the idea of Christ’s presence with the believer under conditions of peculiar difficulty and trial, and would decide the cast to be given to the second part of the Logion, which, as far as the text is concerned, is fortunately complete. This second part, then, would seem to be a further assurance of Christ’s presence under the more concrete difficulties of the toil and labor of daily work. To be sure, there is nothing in the Gospel teachings of Christ which this reproduces; at the same time there is nothing with which it is contradictory. We would not find it altogether difficult to understand Christ as saying this, though the definite connection of His presence with the stone and the wood, or even with the act of raising and cleaving is confessedly strange. It goes beyond the idea of Matt. xviii. 20.<sup>31</sup>

When, consequently, we recall such a passage as Eccl. x. 9 —*Ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς· σχίζων ξύλα κιν-*

<sup>28</sup> See references to extended form of this verse found in Ephraem. Syr. *Evang. Concord. Expos.*, c. 14 (Editors, p. 13). It is not found, however, in the Greek version of Ephraem made from the MSS in the Bodleian Library, 1709.

<sup>29</sup> *Independent*, Sept. 23, 1897. Cf. also Harnack, p. 21.

<sup>30</sup> pp. 13 f.

<sup>31</sup> Harnack contends as strongly as Mr. Grenfell against any pantheistic meaning in our Logion (p. 18), and yet he admits a possible mysticism in it (p. 19), and lays considerable stress on the likelihood of its influence in pantheistic-gnostic directions (pp. 21, 33 f., 36).

*δυνεύσει ἐν αὐτοῖς*, and note the same idea of moving stones and cleaving wood as in our Logion, but presented in the form of danger rather than of labor and toil, we can see how the first part of our Logion, as restored by Swete, could be intended to convey the assurance of Christ's presence with his people, in the face of the danger arising from being the only faithful one among many unbelievers, and so, how the second part of the Logion could have been suggested by this Eccl. passage, and have been intended to carry with it the idea of danger which the Old Testament passage conveys—the assurance it gives being of Christ's presence, not only in the labor and toil, but in the risks and dangers of everyday toil and work.

At the same time, even this adjustment does not remove the strangeness which lies in the definite connection of Christ's presence with the stone and the wood or with the actions gathering around them. It is still an idea which passes beyond the limits of such a passage as that with which the first part of the Logion seems to be so closely connected.

With such results from our analytic work it is clearly difficult to make definite assertions as to the origin of our Logia. The most we seem justified in saying is something as follows:

I. There is a possibility that these Logia may represent original sayings of Christ.<sup>32</sup> There is, at the same time, a possibility that in part, at least, they may represent other sources and be ascribed here to Christ. As far as the analytic work goes it would seem that the latter were more likely to be the case.

II. If the latter be the case and the sources from which the unoriginal part of the sayings comes be general and varied in character (*i. e.* partly Old Testament canonical writings [Log. V], partly Old Testament apocryphal writings [Log. III], partly the general sentiment of the Church [Log. II]), then it is hard to conjecture where the motive for such a collection would lie. Perhaps the most likely purpose would have been to serve the interest of some heretical sect; but what sect is, as yet, beyond our knowledge.

III. If, however, these sources be a definite extra-canonical Gospel, from which they were taken as excerpts, then we would have a single source for the whole collection, and there would

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<sup>32</sup> This is the position of Grenfell and Rendel Harris.

be less difficulty, perhaps, as to the motive for the collecting; since it might have been done for liturgical, or catechetical, or even private use.<sup>33</sup> But, again, when it comes to saying what Gospel this could have been, it is not an easy thing to be certain in statement.<sup>34</sup>

IV. If they represent original sayings of Christ they must have come down to this third century in which our fragment was written, through an antiquarian spirit as well as a pious interest, since, by this time,—even in Egypt, where the development of Christianity was slow—the fuller Gospels of the canon would have rendered unlikely that such a collection would have been needed—as it might have been needed when first collected.<sup>35</sup>

MELANCTHON W. JACOBUS.

<sup>33</sup> See suggestion of James (*Contemp. Rev.*, Aug., '97, p. 157). Also of writer in *Guardian* (July 21, '97); also of Badham (*Athenæum*, Aug. 7, '97).

<sup>34</sup> Harnack holds with persistent logic to an Egyptian Gospel source, considering this Gospel, however, as derived, not from our Canonical Gospels, but from the sources from which they themselves came, and as belonging, not to heretical literature, but to the early Gospel literature, in the strictest sense of the word (pp. 27-36). Badham holds to the same source, considering this Gospel, however, a heretical production (*Athenæum*, Aug. 7, '97). If this should prove to be the source and Harnack be right in the value he places upon the Egyptian Gospel, there would be almost as much interest attaching to our fragment as though it belonged to the same stage of Gospel development as the Matthew Logia itself.

<sup>35</sup> Cf. article by Prof. Bacon, *Independ.*, July 22, '97.

## HARTFORD SEMINARY IN FOREIGN MISSIONS.

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The work of all the churches in foreign missions seems to have come to a parting of the ways. "Retrenchment" is the order of the day, and instead of pushing forward into the fields which lie open on every hand, the forces are remaining stationary if they are not compelled to retreat. If the remedy for this state of affairs lies with the ministry, as many well qualified to judge assert it does, then the hope for the immediate future lies in the present generation of theological students, who will soon be pastors in charge of churches. It is, therefore, fitting that the position of the seminaries in this work in the past should be summarized, in order that the view of the work accomplished and the positions occupied by their graduates may inspire others to renewed interest in this great cause. The purpose of this paper is to attempt to do this for Hartford Seminary.

In treating of the foreign missionary work carried on by graduates and students of Hartford Seminary, it has seemed wise to omit the work done by those who were natives of missionary lands, and who, after studying in America, returned to labor for their own people. On the other hand, the paper mentions the work of a few men who graduated elsewhere but who took a portion of their theological course at this Seminary.

The number of graduates who have served in the foreign field is 45, to which should be added 7 who took a part of their course at Hartford, thus making a total of 52. There has been no decade of the Seminary's history during which there have been no volunteers for missionary work. The exact distribution is as follows, the missionaries being classified according to the classes of which they were members and not according to the years when their term of service began :

Classes.	Graduates.	Non-Graduates.	Total.
'35-'44 . . . .	2		2
'45-'54 . . . .	12		12
'55-'64 . . . .	3	4	7
'65-'74 . . . .	2	1	3
'75-'84 . . . .	10	1	11
'85-'94 . . . .	16	1	17
Totals, . . . .	45	7	52

When the distribution of missionaries during these years is examined more closely, it is found that there have been two periods of special interest in the work of foreign missions. From the sixteen classes '79-'94, there were 25 graduates who went abroad and two non-graduates. In other words, these sixteen classes furnished 54 per cent. of the graduates and 51 per cent. of the students who have been foreign missionaries. The other period is that of the ten years, '46-'55. These ten classes furnished 13 of the remaining 20 graduates who became foreign missionaries. Taking these together, we find that 38 out of 45 graduates who went abroad, or 82 per cent. of the whole, were graduated from the Seminary during two periods aggregating 26 years. That is, a little more than two-fifths of the whole number of classes graduated from the Seminary have furnished more than four-fifths of the missionaries. When the number of Hartford missionaries is compared with the total number of graduates, the result is equally interesting. In the first missionary period mentioned, '46-'55, the missionaries comprised 22 per cent. of the graduates, and in the second period, '79-'94, 14 per cent. Of the remaining classes, the proportion of missionaries was three and one-half per cent. Of the total number of graduates of Hartford from the beginning to the present time, 10 per cent. have become foreign missionaries. Of the living graduates 9 per cent. are now under commission. The significance of these figures may be appreciated when it is recalled that of the total number of Congregational ministers reported in the Year Book for 1897, the foreign missionaries comprise a little less than 3 per cent. The later of these two periods ended with the class of '94. No member of the three succeeding classes has been sent abroad. It should be said, however, that this has been due, not so much to a diminution of interest in the foreign field, as to the inability of the Boards, and of the American Board in particular, to send out more missionaries because of lack of funds. Several recent graduates have offered themselves for this work and many others would have given the question serious consideration had they not felt that even if they decided to go, they would be unable to do so unless they could furnish their own support.

Of these 52 missionaries who can be regarded in whole or in part as representatives of Hartford, by far the largest number have held commissions from the American Board. These number 46. Of the remainder, 4 have served under the Board of Foreign Missions of the Presbyterian Church; Dr. Lewis R. Seudder, '85, is laboring in India in connection with the missions of the Reformed Church, and Rev. J. C. Marcusohn, '54, was a missionary to the Jews and Greeks at Salonica and Constantinople from 1854-62 under the auspices of the Church of Scotland.

Of these 52 missionaries, 13 have died, 9 have returned to this country, leaving as the number under commission, 30. A few of these are now in this country on furlough, but by far the greater number of them are actively engaged in work in their fields. The terms of service of these missionaries aggregate not far from 700 years.

The distribution of the Hartford missionaries has been wide. Of the four who have been under the Presbyterian Board, Rev. F. V. Mills, '82, worked in China until 1892, Rev. F. J. Perkins, '91, labored in Brazil until failing health compelled his return to Hartford, Rev. M. M. Carleton, '54, is in India, where he has had a continuous residence ever since he was commissioned in 1854, and Rev. B. W. Labaree, '93, is at Oroomiah, Persia.

According to the American Board Almanac for 1897, of the twenty missions specified, there are but six in which Hartford is not represented. These are the Madura and Ceylon Missions in India, the South China and Shansi Missions in China, the Mission to Spain, and the Hawaiian Islands. But a member of the first class graduated worked for the Board in the Hawaiian Islands from 1836-51, and there has been a Hartford graduate in the Madura Mission and also in what has since become the South China Mission. Hartford also has missionaries in two of the three Papal countries in which the Board has missions. So it may truthfully be said that graduates of this Seminary have labored in all the important non-Christian countries and in Papal lands.

It is an interesting fact, as showing the age of Hartford, that two of its graduates were sent by the American Board as mis-

sionaries to the Indians of the West before this work was entrusted to other hands. The first of these was Rev. Cushing Eells, of the class of '37. On graduation he was assigned by the Board to work in the Zulu Mission, then only two years old; but so urgent was the call from the Pacific after the heroic Dr. Whitman went there, that he was transferred to work in "Oregon," and in October, 1837, he was ordained as "a missionary to the heathen." It took him nearly a year to reach his post. For ten years he worked about twenty-five miles from Spokane. The Whitman massacre of 1848 compelled him to leave, and for the next twelve years he taught in Washington and Oregon. The Board released him from its service in 1855, but six years later appointed him agent to sell its land at Walla Walla. He could not bear to sell land made sacred by the blood of Whitman, and so bought it himself and gave one-half of the land to found Whitman College. During his life he and his wife gave more than \$35,000 in special benevolences to churches and colleges. He died February 16, 1893.

Nine years after the graduation of Dr. Eells, Rev. J. C. Strong, '46, went as missionary to the Choctaw Indians. His connection with the Board ceased in 1849. Another graduate of the Seminary, Rev. David Breed, '52, was assistant missionary to the Choctaw Indians before he entered the Seminary. His name has not been included in the number of Hartford missionaries, though it is well to mention his service in passing.

The pioneer missionary of the Seminary, Rev. Mark Ives, was a member of the class of '36, the first class to be graduated from the old Seminary on East Windsor Hill. He was one of a company of more than thirty who were sent to the Hawaiian Islands in December, 1836. He arrived just before the marvelous revival which lasted for four years and transformed the islands. The magnitude of this work may be appreciated when it is said that during the year 1840 the single church at Kealakekua, Hawaii, of which Mr. Ives became pastor in 1846, admitted 385 members on examination, and that during the following year 683 were added to a church in a remote portion of the field. Until 1844 Mr. Ives taught in schools, and made extensive missionary tours in the island of Hawaii. From 1844-

48 he was pastor at Kealia and then at Kealkekua. The next two years he spent in touring among the islands and was then compelled by impaired health to return to New England.

In Micronesia but one of those connected with the Seminary has had his field of labor. This is Rev. E. M. Pease, who was at one time in the class of '60. His term of work abroad was from 1877-94. He was first stationed at Ebon, one of the Marshall Islands. When he was transferred about 1880, he wrote that his departure had given the right impulse to Christians and others, that there were four schools in successful operation, back-sliders were returning, and new efforts were being made in behalf of temperance. The remaining years of his work in Micronesia were spent on the island of Kusaie, in charge of the Marshall Islands training school. He accompanied the *Morning Star* on its annual cruise through the islands, taking old pupils back to their homes and securing new recruits for the school. The occupation of the islands by the Germans shortly before his return proved unfavorable to the progress of the work.

The African Missions of the Board have always been a favorite field of work for Hartford graduates. No fewer than ten graduates, together with Rev. H. M. Bridgman, who took his junior year at the Seminary with the class of '60, have labored in the four centers of work in Africa.

Rev. H. M. Adams, '54, went to the Gaboon Mission on the west coast. This mission was maintained against great obstacles from 1835-70 and was then transferred to the care of the Presbyterian Board. Mr. Adams' work here was short. He spent much of his time in a Pangwe town studying the language and trying to reduce it to writing. For a year and a half he gave himself most earnestly to the work. He died in August, 1856. His death made a great impression upon the natives, who are generally afraid to die, and who had never before seen so triumphant a death.

The largest mission of the Board in Africa is the mission in Natal, known as the Zulu Mission. This mission has had the labors of seven graduates of the Seminary and of Mr. Bridgman. The first of these was Rev. David Rood, '47. His term

of service lasted for forty years and in that time he was absent from the station for only two years. He spent three years at Ifafa, twenty years at Amanzimtote, and the last seventeen at Umvoti. It is said that he could preach more fluently in Zulu than in English. He acted for many years as chairman of the mission. A part of his work was the translation of the Scriptures and the preparation of text-books for the schools under the mission. He returned to America in 1888 and during the three years before his death he revised the New Testament in Zulu for a new edition.

It was the influence of Mr. Rood which led the next missionary who went to Africa to express a preference for that field. This was Rev. Josiah Tyler, D.D., who was graduated in 1848. He was the son of Dr. Bennet Tyler one of the founders and the first President of the Seminary when at East Windsor Hill. He reached his field in June, 1849. His first station was Umlazi, from which he was transferred to Isidumbini. It was a time of spiritual deadness. He reported one apparent convert in 1852. His life was spent in persistently and prayerfully presenting the claims of the gospel to the natives, in school work, and in other forms of missionary labor. Before he left this station, the outlook became very much brighter. The additions to his church, while comparatively few in number, were most encouraging. In 1874 we find him stationed at Umsunduzi, which continued to be his home until his return to America. He wrote that the piety of the Zulus would compare very favorably with that of New England. The influence of this mission extended even beyond the colony. After forty years of service, feeble health compelled him to return to America. During the six years before his death, December 20, 1895, he did all in his power by his writings and addresses to arouse interest in the work. His autobiography, "Forty Years among the Zulus," tells the story of his life.

The same ship which took Dr. Tyler to Africa carried also his classmate, Rev. H. A. Wilder, another reinforcement for the Zulu Mission. For nearly thirty years his life was devoted to the work until ill health compelled him also to return to the United States. He died in Hartford, September 7, 1877. The

“Missionary Herald” summarized his work thus: “For a short time after his arrival in 1849 he had charge of the mission press. He then went to Umtwalumi and commenced a new station, where he was very successful in winning souls to Christ. He was our secretary nearly all the time he was in the mission and was very successful in obtaining funds from the government for the support of our mission schools. He was highly esteemed both by his brethren and the natives and also by the colonists generally. He regarded Umtwalumi as his home to the last.” There was great religious interest in his mission in the year 1866, during which one hundred colonists professed conversion.

The last graduate of the Seminary who has given his whole life to the Zulu Mission is Rev. Elijah Robbins, '59. He sailed for Africa in the September after his graduation. Thirteen years ago he wrote concerning himself, “The Lord has mercifully allowed me to labor with little interruption for nearly a quarter of a century. One-half of this time has been spent in acquiring the language of the people, commencing a new station, preaching among the kraals, and translating portions of the Scriptures.” Most of his life was spent in Amanzimtote (Adams) in connection with the mission training school or theological seminary. Concerning this work, Dr. Josiah Tyler wrote, at the time of his death, “The seminary for training Zulu men for the ministry is in a great measure the fruit of Mr. Robbins’ zeal and perseverance. Amid many discouragements, he carried out a plan he had formed nearly twenty years ago of training the best men we had on our stations for evangelistic work. His zeal was not spent in vain, and the native laborers now in the field are ready to testify to the diligence and thoroughness of their teacher.” If the great work of evangelizing the heathen nations is to be carried on by trained native converts, as is now often said, then to this veteran missionary the future generations in Africa will owe a great debt of gratitude.

At the present time Hartford has two representatives in the Zulu Mission, one of whom, Rev. S. C. Pixley, '55, has labored there since early in 1856. Much of his early missionary life was spent in Amahlongwa, a station which had been vacant for some years. The members of the church had all left, and the

people had sunk back into their old condition, although they were favorably disposed towards the missionaries. Twenty-three years ago he removed to Inanda (Lindley) where he has worked ever since. During the first nineteen years the church membership increased from fifty to more than three hundred, no fewer than fifty-nine new members having been received in one year.

Associated with Mr. Pixley in the work of the mission is Rev. C. W. Kilbon, '73. He has worked in connection with several of the stations, his present residence being at Amanzimtote, where he has been connected with the theological school.

Since 1870 an interesting crisis has developed in this mission. The early converts were easily guided because of their youth and because, like all Zulus, they had been trained to obey their superiors implicitly. This rendered them docile and teachable from mere habit. But about 1870 they began to form independent judgments about polygamy, woman-selling, beer drinking, and the like. They urged their opinions in opposition to the higher views of the missionaries. While the missionaries have exercised forbearance, they have held firmly to their position, and out of the conflict there has emerged a more decided, intelligent type of Christian living.

In 1879 the Board directed the organization of a new mission in West Central Africa. This step was taken in consequence of the interest awakened by the explorations of Livingstone and Stanley, and of the providential gift of the late Mr. Otis, which furnished the necessary means. The first party of missionaries for this new field included Rev. W. H. Sanders, '80, who since that day has labored unceasingly to build up this mission. He was first stationed at Bailundu, 190 miles due east from the coast town of Benguella. Three years later he was able to settle seventy miles further inland at Bihé. Hardly had he arrived there when the plots of a rum trader led to the expulsion of the missionaries both from Bihé and from Bailundu. Within four months, however, they were able to return to Bailundu and two years later, in 1886, Mr. and Mrs. Sanders reached Bihé, settling at Kamondongo. Somewhat later he was stationed for the time at Benguella on the coast, where he printed a tract, called

the Story of the Gospel, and a translation of the Gospel of John in the Umbundu language. In 1890 he returned once more to Bihé. Soon after his arrival there, war broke out between the Portuguese governor-general and the king of Bihé. It was largely through the advice and mediation of Mr. Sanders that peace was secured, and in consequence Mr. Sanders was called by the people the saviour of their country and their lives.

The third of the present missions of the Board in Africa is situated on the east coast, north of Delagoa Bay. In this East Central African Mission, Hartford has two representatives, Rev. G. A. Wilder, '80, and Miss H. Juliette Gilson, '93. Mr. Wilder was first connected with the Zulu Mission, which he reached a few months after graduation. In 1888 he was the companion of Mr. Bates in an expedition to the Gaza country to secure permission to establish a station there. The founding of this mission had been proposed several years before. The reply which they received from the king were those words which ever since have been a rebuke to the slowness of our churches in entering open fields. "Tell those who sent you, your feet have delayed too long; had you been the first here to mourn the death of my father, yours would have been the place now occupied by the Portuguese. They first came to mourn the death of my father. They are my teachers and the teachers of my people. I cannot manage two sets of teachers at one and the same time." With sad hearts the two missionaries had to return to the coast. Several years later, however, it became possible to found a mission in Gazaland, and Mr. Wilder was transferred to this field. He arrived at Mt. Silinda in September, 1893. His present station is Chikore, while Miss Gilson is at Mt. Silinda.

Another missionary field which early attracted the graduates of this Seminary is Turkey, with its four missions, the European, the Western, the Central, and the Eastern Turkey Mission.

The second missionary to go from the Seminary to fields now under the care of the American Board was Rev. W. A. Benton, '46. He was first stationed at Aleppo, in the Central Turkey Mission, where, against great opposition, he worked in behalf of the nominal Christians of that region. Like the members of

other Eastern churches, these people were Christians only in name and were in great need of missionary work. After a brief visit to the United States he returned to his field and settled at B'hamdun, between Beirut and Damascus. His work was for Greeks and Maronites. Near by were twenty-five villages of Druses. In 1855 this was constituted an independent field in charge of Mr. Benton. He wrote in 1856 that there were 40,000 in his field, not forty of whom were Christians. In the schools of the region were 450 scholars. Within a year the leading men in both the Greek and Maronite churches became acknowledged Protestants. His connection with the Board ceased in 1860, although he still remained in the field. His death occurred in August, 1874.

Two other graduates of the Seminary are now located in the Central Turkey Mission. These are Rev. Chas. S. Sanders, '79, whose station is Aintab, and Rev. W. W. Mead, '84, who is settled at Adana. In the spring of 1890 there was a great revival at Adana. Mr. Mead reported that his audience once reached twelve hundred. There were two hundred inquirers and the Adana church received fifty-three to its membership.

In the Eastern Turkey Mission, which has been so largely devastated by the atrocities of the last two years, Hartford has had two representatives. The first of these was Rev. J. L. Barton, D.D., '85. During the seven years of his connection with the mission, he was stationed at Harpoot, the seat of Euphrates College. During these years he made two contributions to our archaeological knowledge of that region. In 1891 he sent to London copies of two inscriptions. One was in the cuneiform character and was taken by him from the Castle Rock of Patu. The other was a pure Hittite inscription from Malatia, near Harpoot. Dr. Barton was compelled to come back to America in 1892, expecting to return to his field a little later. During his absence from Armenia, he was elected president of Euphrates College, the place so long filled by the late Dr. C. H. Wheeler. This position he declined in order to become Foreign Secretary of the American Board, taking the place made vacant by the death of Dr. N. G. Clark. He was a member of the deputation which visited Japan two years ago to ex-

amine the field and plan for future work. Dr. Barton has brought to his work, as secretary, a knowledge of the needs of the work and of the inner life of the missionaries that can be acquired only by one who has been actually engaged in the work.

The other Hartford graduate in this mission is Rev. G. P. Knapp, '90. For six years his field of labor was at Bitlis, in the midst of a population of 60,000 nominal Christians. During the recent massacres he remained bravely at his post until he incurred the enmity of the Turkish government, which charged him with seditious conduct and with inciting to rebellion. On these false charges they attempted to expel him summarily from the empire, but were finally induced to grant him safe conduct to Constantinople and the promise of a fair trial before the American minister. This promise has not yet been fulfilled.

Across the mountains from Armenia lies Persia, one of the fields occupied by the Presbyterian Board. At the Oroomiah station of this mission, Hartford is represented by Rev. B. W. Labaree, '93. When Mr. R. E. Speer, one of the secretaries of the Board, visited this station about a year ago, he wrote of Mr. Labaree as having in a marked degree all the qualities of a successful member of the mission. He is secretary of the mission and makes many evangelistic tours through the country. "His service of nearly four years, although brief, has placed him among the laborers in the front ranks." Before his appointment to Persia, he was employed in the treasurer's office of the Board.

To the Western Turkey Mission of the American Board the Seminary has sent seven men, including two students who graduated elsewhere. Of these two Rev. J. O. Barrows was for one year a member of the class of '63. He was in Turkey eleven years, being stationed most of the time at Cesarea. The other is Rev. Daniel Staver, of the class of '74, who too worked at Cesarea for five years, resigning his commission in 1880. Three graduates of the Seminary are still under the commission of the Board, Rev. Lyman Bartlett, '61, of Smyrna, Rev. L. S. Crawford, '79, of Trebizond, and Rev. H. K. Wingate, '93, of Cesarea. Mr. Bartlett is now in this country but may return to his field. Rev. G. E. White of Marsovan was a member of

the class of '87, but did not graduate. The remaining member of this band was one of the early missionaries from the Seminary, Rev. Benjamin Parsons, '54. In the face of much opposition he carried on his work at Sivas until he was compelled to return to this country in 1860. He said that the six years there were six of the brightest and happiest of his life.

The European Turkey Mission has had three graduates of the Seminary. Rev. Eliphial Maynard, '48, was a classmate of Josiah Tyler and H. A. Wilder of the Zulu Mission. He was commissioned to commence a mission for the Jews in Salonica. The work was making good progress when Mr. Maynard was seized with fever while attempting to secure a rest after the hard work of spring and summer. He died September 14, 1849.

The only other station in the European Turkey Mission to which Hartford men have gone is Samokov. This is the field in which Rev. W. W. Sleeper, '81, worked for the five years 1882-87. At the time of the war in 1886 he engaged in relief work. A little later he wrote that nearly all the students in the orthodox (Bulgarian) theological school were present in his Sunday audience.

Four years after his return, Rev. W. P. Clarke, '91, went to Samokov to join his father, who had been a missionary there for many years.

The oldest living Hartford missionary, and, with the exception of Rev. S. C. Pixley of Natal, the only survivor of those who went out in the first missionary period of the Seminary, is Rev. Charles Hartwell, '52, of Foochow, China. Not only is he the oldest missionary the Seminary has, but his term of service, forty-five years, is longer than that of any other graduate of the Seminary. He first reached Foochow in January, 1853, and this has been the center of his labors ever since. The work there was but six years old when he arrived, so that his work covers practically the whole history of the mission. In addition to all his work of preaching, touring, and teaching, he has published a translation of one-fourth of the New Testament into the Foochow spoken language, together with numerous tracts and pamphlets in both English and Chinese.

It was to this mission that the last Hartford graduates to

enter the service of the Board were sent, Revs. W. L. Beard and Dwight Goddard, both of the class of '94.

One year before Mr. Hartwell went to Foochow, Rev. F. H. Brewster sailed for the Canton Mission, which has since given place to the South China Mission. He was a member of the class of '51, and had spent five years preparing himself for missionary work. Yet his actual life as a missionary lasted just four weeks. He died of small-pox January 29, 1853. Yet may we not say that these four weeks were as acceptable in the sight of the Lord as the many years given to similar work by his Seminary friends? His last audible words were, "Trusting in Jesus."

In the North China Mission the Seminary has four men, Rev. F. M. Chapin, '80, at Lin-Ching, Peking, Revs. Henry Kingman, '87, and E. G. Tewksbury, '90, at Tung-Cho, the port of Peking, and Rev. H. P. Perkins, at Lin-Ching, Peking. Lin-Ching is a department city on the Yü-hô at its junction with the Grand Canal, and is thus a distributing center for a large district. Mr. Chapin commenced work here in 1886. Two years later he removed his family there and was joined by Mr. Perkins and his family. The reception of the people has been very kindly. As an illustration of missionary methods, it may be said that at first a sewing-machine and papier-maché manikin from Japan did good service in attracting the people to the house, where they could be reached by the gospel.

In the neighboring empire of Japan, the Seminary has had but one representative, Rev. G. M. Rowland, '86. His first station was Okayama, but in 1889 it was decided to establish a new station at Tottori, and this was formally done in April, 1890, by the settlement there of Mr. Rowland. Tottori is a city of nearly 30,000 inhabitants, situated on the northern coast of one of the southwestern provinces of the empire. It is the natural center of work for a population of 300,000.

The importance of the work in India has led five men to give themselves to that field. Three of these have worked under the American Board. Of these, Rev. H. L. Bailey, '89, sailed from Boston for the Madura Mission in August, 1889. His health broke down and he was compelled to return the following year.

The two remaining Hartford graduates are in the Marathi Mission, Rev. E. S. Hume, '75, at Bombay, and Rev. H. G. Bissell, '92, at Ahmednagar. In addition to these two men under the American Board, two other graduates are now engaged in work there. Rev. L. R. Scudder, M.D., '85, is under the Board of Foreign Missions of the Reformed Church. Dr. Scudder took a full medical course after leaving Hartford. His station is the town of Ranipettai, from which as a center he makes evangelistic tours and does his medical work, besides having a full share in the general work of the station. Rev. M. M. Carleton, of the class of '54, the class which also gave Mr. Adams and Mr. Parsons to work abroad, has had forty-three years of continuous service under the Presbyterian Board. At present "Mr. Carleton devotes his time to itinerant work and to the superintendence of a Christian village which he has gathered together. Having obtained from the government a grant of uncultivated land, he began on it a Christian colony. With the exception of a small sum given to those who do missionary work, the whole support of the community is derived from secular pursuits. The chief employment of the colonists is raising cattle, though attention is given to cultivating the soil."

The five remaining missionaries from the Seminary have labored in Papal lands. First of these may be mentioned Rev. F. J. Perkins, '91, who was under the Presbyterian Board in their station at San Paulo, Brazil. "His work in Brazil, although brief, was full of promise, and he had in a peculiar degree won the love of his associates and the confidence of the Board." Ill health finally compelled his return to Hartford, where he died in 1895.

The American Board began work at Guadalajara, in western Mexico, in 1872. For ten years the work made progress in spite of the bitter opposition of the Catholics, who used persecution and even assassination in their effort to stop the work. In 1882 it became necessary practically to re-establish the mission. Three years later, Rev. John Howland, '82, went there as a missionary of the Board, and this has been his field of work ever since. One of the most important agencies used by the mission is a bi-weekly paper, *El Testigo*, edited by Mr. Howland. This

circulates largely throughout the country. It has been the official organ of the Christian Endeavor movement in Mexico.

One of the most interesting of the missions of the Board to Papal lands is the mission to Austria, in which the Seminary has been represented from the very beginning. When Rev. H. A. Schauffler, D.D., was appointed by the Board to establish this mission, he secured Rev. A. W. Clark, '68, then the pastor at Gilead, Conn., to be a member of the mission. They reached their field in the autumn of 1872. The following year Rev. E. C. Bissell, D.D., joined the mission. He was at one time a member of the class of '59, and, after his return to this country in 1881, became professor of Hebrew at the Seminary. At first, Dr. Bissell was located at Innsbruck, but later he removed 180 miles east to Gratz in Styria. His connection with the Board ceased in 1878. On the departure of Dr. Bissell, Mr. Clark, who had been with him, removed to Briinn. No one who has any acquaintance with the Austrian Mission need be told of the courage, the patience, and the tact which Mr. Clark has had to exercise during his twenty-five years of work in Austria. It has been a constant struggle against the efforts of the Catholic Church to repress Protestantism, in which they have had the support of the government officials. But, nothing daunted, Mr. Clark and his fellow laborers have continued at their post, gradually gaining concessions from the government and pushing their work with tireless energy. For the ten years beginning in 1882 Mr. Clark was in sole charge of the work at Prague. At the end of that time he was joined by Rev. J. S. Porter, '91, and to-day these two missionaries with their families are still laboring without cessation for the enlightenment of this people.

To these sons of Hartford who have seen actual service on the foreign field should be added the names of three others. J. L. Dickinson, '40, was to have gone to southern India, but his health failed him and his cherished plan had to be given up. W. H. Karner was a member of the class of '44. His great desire was to be a foreign missionary, but he died before the completion of his seminary course. The third name is that of H. D. J. Gardner, '87, who had received his appointment before his death.

The story of Hartford in Foreign Missions would not be complete without mentioning the name of one whom Hartford delights to honor. Rev. Augustus C. Thompson, D.D., was graduated from the Seminary at East Windsor Hill in 1838, a member of the third class which left the Seminary. From that day to this he has ever been devoted to the work of foreign missions. Associated with Dr. Rufus Anderson in a deputation to the missions of the American Board in India in 1854-55; with Dr. N. G. Clark as a delegate to the missionary conference in London in 1878; lecturer on foreign missions at Andover Theological Seminary, 1877-80; lecturer on the same subject at Hartford Seminary; for several years chairman of the Prudential Committee of the American Board; and the author of books on missions; his interest in foreign missions has been unfailing and to him the great cause of the non-Christian millions owes much.

This is the outline of the relation of Hartford Seminary to foreign missions in the past. The lives of our missionaries have been most varied. Taken together they would form a series of fascinating missionary biographies. Some have witnessed great revivals, others have labored for years without apparent result; some have suffered bitter persecution, others have been highly honored by heathen and Christian alike; but all without exception have done faithful service for the Master and from Him will receive their reward.

Such is the story of the past. What shall the future be? We are told that in the early days, when so many gave themselves to the work, the most interesting meetings of the students were those devoted to missions, and at a later date the missionary spirit was said to be most excellent. "This spirit was constantly encouraged by the professors, and most of the young men who remained at home considered the claims of the foreign field upon them and decided that the call for them was not from this direction." Is it not possible that the day is near at hand when the hope so clearly expressed by Dr. E. K. Alden nearly twenty years ago will be realized, and "whole classes and successions of classes in our theological institutions shall volunteer for foreign missionary work, as that which has the primary claim and which underlies all other work?" "Not," Dr. Alden

added, "that the members of an entire class will all of them personally go abroad. Probably serious hindrances will detain at home upon the average three-quarters of the number. But all will have surrendered intelligently and consciously to the work and will only be asking for the place best fitted for their greatest efficiency in the proclamation of Christ in their own day throughout the world." If this could be true, each graduate who remained in the home land would strive to make his church a missionary church, and have it realize that it cannot do its best work at home unless it is doing all in its power to carry the gospel into the dark corners of the earth.

It remains for the men of the present and the future to decide whether the coming years shall witness a greater or a less devotion to missions on the part of Hartford graduates than the last sixty years have seen.

EDWARD WARREN CAPEN.

## THE SPIRITUAL FRUITAGE OF CHURCH LIFE.\*

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What is it, culture or conversions? Is it ethics or religion? I propound a vital subject, upon which not a few are thinking in these days. There are grave thought and life movements in our communities — in our churches in these days. They are often, perhaps usually, unconscious. Gradually people come to think differently from what they did; they scarcely know why. They wake up to the fact that life in the community, in the churches, has changed; is changing. There has been a change in respect of the matter of conversions in our churches during the last two decades. Have the ministers and the churches been unconsciously molded in their thought by the popular naturalism of our day till they have come to think of culture rather than conversion as the legitimate fruitage of church life?

The purpose of this paper is more to stir up thought by asking questions than to state the writer's convictions upon this subject. As a contribution to the discussion of the question proposed he gives a few facts, with a statement of the end and aim of all preaching and church life.

That culture is a fruitage which every church should live to bring forth is unquestioned. A large part of preaching must necessarily be, in a church of healthy life, for edification, and the culture of life, religious and otherwise, should be definitely planned for. It is the church's business to minister to man; to the whole man; to every part of his nature and to his every need. But that culture is the church's first or chief business is evidently not the conception of the mission of the church in the New Testament. According to the commission of our Lord, given in Matt. xxviii. 19, and in Acts i. 8, the object of the church's endeavor is the world which is not yet won to discipleship; the end of her ministry is to bring the world into discipleship. Disciples are not set or sent to witness to each other. With this agrees the statement of St. Paul in II Cor. v. 18, where he says that God "gave unto us the ministry of reconciliation, to wit, that God was

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\* Being in substance a paper read before Hartford Central Association of Congregational Ministers Feb. 1, 1897.

in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the ministry of reconciliation." The fact, the word, the good news that God has reconciled the world unto himself is entrusted to the church to be given to the world. These Scriptures present but the one idea of the church's mission —that it is evangelistic, not educational. Not self culture, but the conversion of the world is here set forth as the church's business.

Another Scripture, Eph. iv. 1-16, has a clear message on this subject. We here read that unto each believer grace is given according to the measure of the gift of Christ. The gift of Christ referred to is the gift to the church of spirit-filled disciples, some to be apostles, some prophets, some evangelists, some to be pastors and teachers. The purpose for which these leaders are given and filled with the spirit is "for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ." This process is to continue, St. Paul says, till the body, the church, has reached its full-grown size, which is the measure of the stature of the fullness of Christ. This body, the church, is to grow through the working in due measure of each several part, making *increase of the body* unto the building up of itself in love.

The special point to which we call attention in this Scripture is this, viz., that the perfecting of the saints is not an end in itself, but the means to an end. Church members are to be educated, trained, developed *unto* the work of ministering. Culture is in order to service, and the end of service is not mere culture in the church or in the world, but the increase of the church. According to Paul's idea here expressed, the culture side of church life is to be considered as a means to this end, viz., that the whole church may become in fact the ministering body of Christ, that through its ministering the world may be persuaded to faith and brought into membership in the body. The ultimate end and aim of all preaching and church life is, then, the conversion of men from the world, not culture, either spiritual, intellectual, or ethical. Culture has its value and place; it is essential; it is to be sought, but always as a means to an end, never as an end in itself.

If this statement is true, having in mind the present condition

of our churches and the prevailing thought regarding the necessity of conversion, *i. e.*, of regeneration, we ask the question whether we ministers ought to preach and work for conversions. Ought ministers always to keep the end of our ministering before themselves and their people? Ought ministers to educate and train their church members to work for conversions from the world? Should the church expect conversions?

We give a few facts which are suggestively pertinent to this discussion. A paper was recently read before a Hartford Ministers' Association, in which published statistics of the increase of the churches were analyzed and commented upon. The body, discussing the paper, quite unanimously decried the testimony of statistics, especially such as are given in our year books regarding the increase of the churches by confession of faith.

The falsity of any attempted mechanical measurement of spiritual things must be admitted. The figures in the "year book" in any case, whether large or small in the accessions column, may convey an inadequate or untruthful impression regarding the spiritual life and fruitage of any given church. Statistics do lie. They can be made to lie egregiously, yet they do tell some truth, and we cannot lightly set aside the truth told in our year books. If the published records of a church, say of one hundred members, situated in a community of several hundred unsaved people, show year by year that few are won to faith in Jesus, some years not any, do not these records bear witness either against that church and its pastor or against the gospel and the promises of God?

We cannot, with a wave of the hand, brush aside the fact that seventy-nine Congregational Churches in Connecticut, in the year 1895, in which there were seventy-eight Sunday-schools, did not receive a soul into their membership on confession of faith? We cannot dismiss as meaningless the fact that in 1895 the 589 Congregational Churches in Massachusetts, having 110,179 members and 786 ministers, made a gain over losses of only 705, having received by confession only 3,781.

Do these and similar facts which others have gathered and published indicate that our churches have ceased to work for, to pray for, to expect conversions? Do they mean that about one-third of our churches are expecting only the fruitage of culture?

Is the church losing sight of her evangelistic mission? Is her mission evangelistic or educative? In the life of the average Congregational Church does the evangelistic or the culture aim have the precedence?

The testimony from every side is to the fact that real conversions from the world are not only rare in all the churches, but increasingly difficult to secure by those who work to this end. This thing does, however, yet happen. Evangelistic endeavor does bring evangelistic results. Some are always found who are weary of sin and of self, and who want Christ. These respond to the gospel, and by a real experience come into the Christian life. But is this the common fruitage of church life? Do our pastors and churches live and pray and work for this end? Is it the thing to work for, or is it our business to work for a general culture fruitage, while conversions may come as a fortuitous result of the work of the Spirit?

There are some whose hearts are sad as they look over the facts as given in our year books. There are some who cannot repress the inquiry why so few are being saved; they are sure we have not been misinformed regarding the purpose of the gospel; they are equally confident of the mission of the church. We churches, we Christians hold the cup of salvation out of which the world must drink if it receive the water of life. To us, and to us only, is committed the word of reconciliation, the message of forgiveness and life. The Holy Spirit has been given to us to fill us with all power to bear witness and to deliver this message to men. He has come, he is here to convince the world of sin and of righteousness and of judgment, and to persuade to faith. But the world is not being so convinced and persuaded. Conviction of sin is a rare thing in these days. Why? Has the Holy Spirit ceased his work upon the world? Is the era of his promise past, or are the conditions in the churches such that he cannot work?

We receive additions to our churches on confession of faith. Most of them are, however, from our own families and Sunday-schools. Most of these young people belong to us under the covenant. We keep a part of our own, and call it increase. But what of our gain from the world? What of the world's gain

from us? Where are the sons which have been born to the church during the last twenty-five years?

The causative factors to this state of things are many. It is a time of transitional thought. The voice of the newspapers and the popular impression is that as a result of criticism and the discussion of Biblical and theological questions many of the old doctrines of sin and judgment, of atonement and regeneration have been changed or have ceased to be true. With this easement of conscience has come a now well-grown appetite for the kind of sensationalism and sensualism supplied in its rankest form by the papers which represent so-called new journalism, published, most of them, and the worst of them, on Sunday.

But, whatever the causes, here we are, and here are the facts. One inquiry is as to the responsibility and duty of the church and of her ministers. Have we, her ministers, by significant omissions in our preaching helped the world to feel itself safe in sin? Back of all have not we and our churches been too mindful of ourselves—lived too much for ourselves, and worked too exclusively for our own culture?

Has not the end set before us been, and is it not yet, culture rather than conversion? Have we not thus turned aside from the church's real business?

The writer is by no means a pessimist. The writing of this paper has not been a juniper-tree exercise. There are bright and hopeful features of the church life of to-day; but there are some very serious things which ought to be seriously considered. An optimist must not shut his eyes to the facts which make pessimists. Our year books do give us facts. Other facts of the pessimistic sort stare us in the face on every side. Something is awfully wrong. If the year book tells the truth, either the gospel is not much preached to the unsaved in many places in New England, or it is preached without power, and is heard only as an idle tale.

Culture or Conversions — which?

HENRY H. KELSEY.

## QOHÉLETH AND OMAR KHAYYÁM, TWO ANCIENT CRITICS OF LIFE.

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The association of literature with life is one of the fruitful thoughts of our modern day. We look to literature for an interpretation of life. Our books speak to us of vaster things than the fleeting present. They reflect for us the life of all ages. In them we find the great world-thoughts — the thoughts which, coming down to us through all generations, are of permanent interest to mankind. Therefore we delight in the study of literature. We interpret ancient by modern, and modern by ancient. And so I invite you to consider two ancient thinkers — the Hebrew author of the book of Ecclesiastes, in which the speaker is Qohéleth, and Omar Khayyám, the astronomer-poet of Persia.

Qohéleth is a critic of life. His mind is disturbed with the profound problems which have disturbed the mind of man since first he queried "Why?" A vast wonder fills his soul. He is not content merely to live his life; he must needs philosophize about it. What is life for, and whither does it tend? How should it be lived? What, indeed, is the *summum bonum*?

In seeking to answer his queries about life, the position of Qohéleth is a peculiar one. He looks out upon life through gray glasses; and yet he cannot fairly be called a pessimist, for he would hardly consider this world the worst one possible. He believes that all things take place by an inevitable necessity to which even man is subject without possibility of escape; and yet his fatalism is based upon a firm belief in a personal God who determines that fate. His position is a negative one: he believes that the ways of God in governing the world are inscrutable, and that it is man's duty simply to submit and to make the best of the situation. And yet alongside of his negative position he places two very positive principles: Enjoy life through labor, and fear God.

It would be hard to characterize this man by any one word. He is not to be classed in any of the schools. His position is his own. He is a Hebrew philosopher, and belongs in that line of

succession. His starting-place is not far short of the place where Job ended. He begins with the assumption to which Job had been led by bitter experience: that misfortune in this life comes to the righteous as well as to the wicked. There is, however, even less of hope in Qohéleth than there is in Job. The future offers no prospect of a righteous adjustment of things that now seem awry. The vision of immortality is not his. Job bursts out with a confidence that is born of hope, if nothing else. But Qohéleth can only say: "A living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun" (ix. 6). This is all the thought of the future can offer to Qohéleth. Death is not to him a gateway to a fuller life; it is simply the gateway to a tomb. It is not the turning of a soiled, and troubled, and tear-marked page of promise; it is the final closing and sealing of the book of life.

But even the life that precedes this hopeless end has not offered much of satisfaction to this weary-hearted man. He has run the gamut of human experiences, and nowhere has his soul found rest. The music of his life is discordant and out of tune. Not a single note sounds full and clear and true. He has tried many things, and all have been found wanting. His conclusion is expressed in the opening words of his book: "Vanity of vanities, all is vanity. What profit hath man of all his labor wherein he laboreth under the sun?" (i. 2, 3.) Far from giving any satisfaction, "All things are full of weariness; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun. Is there a thing whereof men say, See, this is new? it hath been already, in the ages which were before us" (i. 8, 9, 10). The catalogue of experiences that follows the opening paragraph goes to prove the assertion that all is vanity and weariness. Qohéleth has tried wisdom. His heart "hath had great experience of wisdom and knowledge," but this also was a striving after wind, "for in much wisdom is much grief;

and he that increaseth knowledge increaseth sorrow" (i. 18). Wisdom, indeed, excelleth folly, but the advantage is not for long; for one event happeneth to all; "how doth the wise man die even as the fool!" (ii. 17.) He tried pleasure and mirth; he heaped up for himself wine, and houses, and vineyards, gardens and parks, men-servants and maidens, herds and flocks, silver and gold, and the peculiar treasure of kings, men singers and women singers, while his wisdom remained with him through all. But in spite of this comes that inevitable and sad refrain: "Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and a striving after wind, and there was no profit under the sun" (ii. 11). Whatever pleasure these possessions could bring of themselves is embittered by the reflection that all must be left to some man who will come after (ii. 18). This thought of death, indeed, is a constant source of misery. It puts in its deadly sting at all times. So dreadful is the thought that Qohéleth cannot see in what way man is superior to the beasts: "for that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; and man hath no pre-eminence above the beasts; for all is vanity" (iii. 19).

Qohéleth does not sustain throughout his pages the orderly arrangement of thought with which he sets out. The construction of the book breaks down, and meditations on the miseries of human society and the misfortunes of life are interspersed with sundry moral reflections and prudential maxims. Through all, however, runs the same minor note of quiet despair. The word vanity ends, as it begins, the discourse. This is the word that the sum of life's experiences has spoken to Qohéleth.

And yet, notwithstanding all this, life is good. And the conclusion to which Qohéleth comes is, Rejoice! "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all" (xi. 7, 8). "There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor" (ii. 24.). This latter injunction is of constant occurrence, showing that to Qohéleth it was the *summum bonum*, life being what it is. It was, moreover, a gift from the hand of God, be-

stowed to relieve the wearisomeness of life. And yet even this joy was to be tempered by the thought that he who partakes of it will be brought into judgment by God (xi. 9). So this, too, is vanity and a striving after wind.

And now let us pass to our other ancient philosopher, and let us see what Omar Khayyám has to say about life. To be sure, there are great differences between the Persian poet and the Hebrew. They are far apart in the subjective attitude underlying their philosophies. Qohéleth was humble and yielding under the hand of God. Omar Khayyám braved God to his very face. Qohéleth has nothing, for instance, that parallels or even suggests the arrogance of this stanza from the "Rubáiyát":

(88)

"Why," said another, "Some there are who tell  
Of one who threatens he will toss to Hell  
The Luckless Pots he marr'd in making — Pish !  
He's a Good Fellow, and t'will all be well."

But yet the two men have much in common. Both are critics of life. Both feel wretchedly the darkness that comes when the light of life is put out. Both have tried wisdom and found it wanting. Both are unable to solve the problems of life. Both are hopelessly possessed by a creed of fatalism.

A few selected Rubáiyát will indicate the point of view held by Omar Khayyám. Note, in the first place, how the thought of the transitoriness of life depresses him just as it depressed Qohéleth. The one great certainty is life; the other great certainty is death. And this death is a direful black cloud which hangs on the horizon of every man's life, ever threatening to engulf him in its mysterious awfulness. And so the poet cries out:

(24)

Ah, make the most of what we yet may spend,  
Before we too into the Dust descend;  
Dust into Dust, and under Dust, to lie,  
Sans Wine, sans Song, sans Singer, and — sans End.

(25)

Alike for those who for to-day prepare,  
And those that after some to-morrow stare,  
A Muezzin from the Tower of Darkness cries,  
"Fools, your reward is neither Here nor There."

(26)

Why, all the Saints and Sages who discuss'd  
 Of the Two Worlds so learnedly are thrust  
 Like foolish Prophets forth; their Words to Scorn  
 Are scattered, and their Mouths are stopt with Dust.

But Omar Khayyám had not always been thus despairing. He, like Qohéleth, had made wisdom his great quest. And with wisdom he had tried to solve the dark problem of the origin and meaning and end of human life. Like Qohéleth, however, he had been obliged to turn back baffled from the door whereon he had knocked. And so wisdom had brought him no light and no satisfaction.

(27)

Myself when young did eagerly frequent  
 Doctor and Saint, and heard great argument  
 About it and about: but evermore  
 Came out by the same door where in I went.

(28)

With them the seed of Wisdom did I sow,  
 And with my own hand wrought to make it grow;  
 And this was all the Harvest that I reap'd —  
 "I came like Water, and like Wind I go."

(29)

Into this Universe, and *Why* not knowing;  
 Nor *Whence*, like Water willy-nilly flowing;  
 And out of it, as Wind along the Waste,  
 I know not *Whither*, willy-nilly blowing.

(31)

Up from Earth's Center through the Seventh Gate  
 I rose, and on the Throne of Saturn sate,  
 And many a Knot unravell'd by the Road;  
 But not the Master-knot of Human Fate.

(32)

There was the Door to which I found no key;  
 There was the Veil through I could not see:  
 Some little talk awhile of Me and Thee  
 There was — and then no more of Thee and Me.

And so the poet has been able to find neither rhyme nor reason in life. He can see nothing but an absolute fatalism, under control of which all things take place. This is indicated in the following stanzas, which also suggest somewhat of the nature and extent of his belief in God:

(70)

The Ball no question makes of Ayes and Noes  
 But Right or Left as strikes the Player goes;  
 And He that toss'd you down into the Field,  
 He knows about it all — HE knows — HE knows.

(71)

The Moving Finger writes, and, having writ,  
 Moves on: nor all your Piety nor Wit  
 Shall lure it back to cancel half a line,  
 Nor all your tears wash out a word of it.

And so, finally, having failed to unravel the master-knot of human fate, Omar Khayyám resolved to make the most of the present.

(35)

Then to the Lip of this poor earthen Urn  
 I lean'd, the Secret of my Life to learn:  
 And Lip to Lip it murmur'd — “While you live,  
 Drink! — for, once dead, you never shall return.”

(54)

Waste not your Hour, nor in the vain pursuit  
 Of This and That endeavour and dispute;  
 Better be jocund with the fruitful Grape  
 Than sadden after none, or bitter, Fruit.

(55)

You know, my Friends, with what a brave Carouse  
 I made a Second Marriage in my house;  
 Divorced old barren Reason from my Bed,  
 And took the Daughter of the Vine to Spouse.

(74)

Yesterday *This Day's* Madness did prepare;  
 To-morrow's Silence, Triumph, or Despair;  
 Drink! for you know not whence you came, nor why:  
 Drink! for you know not why you go, nor where.

And so you see the likeness between the philosophies of Qohéleth and Omar Khayyám. There is no progress of thought in either of them. Omar Khayyám ends in the same arrogant, lively despair with which he began. And the word *Vanity* closes, as well as begins, the body of the book of Qohéleth. And yet the difference between the two men is very marked in two particulars: their attitude towards the power that rules the world, and their conception of the *summum bonum* — the great-

est good. These two points of difference should be very carefully noted, for in them consists the undoubted superiority of the Hebrew to the Persian poet.

In his attitude towards God Omar Khayyám is an agnostic. He has some notion of a great potter who shaped these luckless pots of human clay; of an eternal Sáki who has poured forth millions of bubbles like us, and will pour; of a great master of the show, who holds the world as a sun-illumined lantern in midnight, and plays a game with the impotent pieces called men upon this checker-board of nights and days,

Hither and thither moves, and checks, and slays,  
And one by one back in the closet lays.

But of this awful something as a personal God who is to be worshiped and served, Omar Khayyám knows nothing. He sees that man is in the grasp of an inexorable fate, but the power behind that fate he knows only to denounce.

Qohéleth, on the other hand, is an unflinching theist. To him God is the supreme being who rules on high, and who metes out human destiny as suits him best. This destiny falls upon man as a certain fate, but God is behind it all. In fact, the sense of God pervades the whole book of Qohéleth. The reiteration given to the thought of God is most profoundly impressive. God is the creator and administrator of all things. He apportions to each man the days of his life. Riches and wealth come from his hands. The power to eat and drink and to enjoy good in one's labor is the gift of God. He is a judge. It shall be well with those that please him. Whatsoever he does is unchangeable, but all has been done to the end that man should fear him. This is the great command: "Fear God." Exactly what Qohéleth meant by it cannot be said with certainty, but he mentions a few details which suggest his conception of man's duty. He speaks of sacrifices and vows. He talks of men who please God, as if that were a desirable thing. He refers to the house of God, and seems to have some sort of notion that spiritual worship is better than mere punctilious formalism (v. 1). And, finally, in the epilogue, the injunction to keep his commandments is coupled with the bidding to fear God. Whether the epilogue is an integral part of the original document or not, this command is cer-

tainly in harmony with the rest of Qohéleth's thought. At the same time, there may be some question as to what the phrase "commandments of God" signified to Qohéleth.

The immeasurable superiority of this Hebrew point of view to that of the agnostic Persian is apparent on the surface.

In his practical suggestion of the *summum bonum* for every day living, Qohéleth again stands on a height far above Omar Khayyám. All that the latter can offer as an offset to the miseries of life is the wine cup and a carousal. Evil and short is the span of life; it is preceded and followed by a dark mystery; therefore,

Drink! for you know not whence you came, nor why:  
Drink! for you know not why you go nor where.

Let misery, and mystery, and question of all flee away before red wine.

Perplexed no more with Human or Divine,  
To-morrow's tangle to the winds resign,  
And lose your fingers in the tresses of  
The Cypress-slender Minister of Wine.

Qohéleth is none the less weighed down by the wretchedness of life. He has bitten into many apples, and they have turned to ashes in his mouth. But instead of being made arrogant and reckless by his experience of life, he is made sad and submissive. Instead of urging to wine and carousal, he preaches the gospel of labor. "Eat and drink, and enjoy good in your *labor*," is his cry; and, "this is the gift of God." Thus only is any satisfaction to be found in life. The results of the labor, after they have been accomplished, will not give any satisfaction; they are vanity and a striving after wind. But the toil itself is a good. In it is to be found the only sure pleasure that life affords. In it is to be found the only offset to the miseries of existence. It alone remains when all things else — wisdom, mirth, wine, possessions, power — have proved themselves to be mere vanity. Therefore, labor, and take pleasure in the act of labor. This is the word of Qohéleth.

Thus Qohéleth makes a contribution to life which is not found in the "Rubáiyát" of Omar Khayyám. The Persian poet knows no God that he can honor, and he seeks nothing in

life but the pleasure of the wine cup. His pessimism is recklessly defiant. The Hebrew is an unquestioning theist, and he seeks a mild satisfaction in life through the God-given power to enjoy good in labor. To be sure, he is always inclined to despair. His chief word is "Vanity." Even his belief in God and his gospel of labor are tinctured by his pessimism. And yet there is something positive and strong in these two doctrines that saves his book from being merely destructive, and makes it a valuable contribution to the thought of the world.

The fact that Qohéleth has known doubt is no discredit to him. The praise or blame rests on the attitude to which he is brought by his doubt. The poets of our own century have also known doubt. Shelley was an avowed atheist. Arnold fell from belief to doubt, and was content to stay there. Clough doubted, but longed for light. Tennyson went through doubt into a triumphant faith. And Browning could, through sympathy, portray doubt, while yet he stood over against all the rest as the strong, master-poet of faith in our day.

Qohéleth had no such vital and active faith as Tennyson and Browning. And yet we find even in this least constructive and most pessimistic book of the Hebrew canon a belief and a gospel which place it infinitely above and beyond that most brilliant masterpiece of Persian literature.

WINFRED CHESNEY RHOADES.

## THE KINGDOM OF HEAVEN IN THE GOSPELS:— SPECIAL STUDIES.

### I. ITS SCOPE.

In the first beatitude we read, "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." In the final judgment scene we hear the royal Son of Man saying to those upon his right hand, "Come, . . . inherit the Kingdom." It is probably true of the great body of believing readers of these two statements that they conceive the Kingdom, which is promised in the one and imparted in the other, as embodying the sum of all the promises of God, the consummation of all the holy desires of his saints. It is also probably true that this estimate continues to be held unchanged, except as it may grow more vivid and sure, throughout all the accumulating years of earthly experience and hope. Apart from any special examination or study, it is joyfully accepted by all the patient and faithful people of God that this heavenly Kingdom is assuredly destined for them, and that its rewards will comprehend and convey all that God's great grace prepares, all that their expectant souls await. When it is attained, nothing is anywhere behind, nothing anywhere beyond.

How does this unstinted, spontaneous, and prevailing faith stand under the sharp scrutiny of an unsparing investigation? Does it disclose an enthusiasm somewhat overwrought, an anticipation somewhat beyond safe warrant, a conception here and there incommensurate with the promises and purposes of God? Does it make the outline anywhere too broad, the expected felicities in anything too rich and full for sober scholarship to approve? What precisely is the plan and what the content of the Kingdom of God as delineated and detailed in our Gospel record?

A careful search for an answer to these weighty inquiries may properly begin with the two passages already brought into view, for both alike,— the one with its stimulus to a resolute endurance of all probation, and the other with its royal and final reward — *seem* to be cast in all-inclusive terms, and thus to justify all that the exceeding great multitude of Christ's followers have unsuspectingly believed.

The first passage, standing significantly in the van of all the beatitudes, may fittingly be a banner to lead our search. To an attentive eye it will be found to reflect a flood of light. It declares the Kingdom of Heaven to be the portion and reward of such as are "poor in spirit." This conditioning clause is like a radiant star whose beams shine everywhere. It reflects, as with an inscribed motto, the very core and heart of all that Scripture anywhere enjoins in its terms of release from sin and restoration to God. Poverty of spirit — it is this that finds clear illustration in David and Daniel, Isaiah and Amos, Peter and Paul, the publican and the prodigal, the Roman centurion and the woman of Syrophoenicia, in the supreme and most significant moments of their religious life. It is precisely the lack of this, and the open and bold assertions of its contrasted and antagonistic self-confidence and pride that brought overthrow and woe upon Egypt and Tyre, Sennacherib and Belshazzar, Judah in the time of Jeremiah and the Pharisees in the time of Christ. Humility, contrition, self-reproach and shame, a deep and saddening sense of unworthiness and want, and a strong yearning after a lost birthright of purity and joy — these, that are the unfailing qualities of him that is poor in spirit, are also the conditions that as unfailingly dispose and prepare any and every son of Adam for the universal message of salvation by grace. They are the standing stipulations everywhere attached to the Scripture offer of rescue and life. For illustration and proof let close attention be paid to Isaiah and the Psalms, to the epistle of Galatians and the Gospel of John, and above all to the record of the Saviour's final journey from Galilee to the Cross. Poverty of spirit is a persistent condition in every offer, an essential condition in every acceptance of Gospel redemption and peace. It is the straight gate and the narrow way to life. Such being the scope and purport of the conditioning clause, it is wholly justified and natural to anticipate finding a corresponding sweep and comprehension in the clause announcing the reward. Indeed, to any soul that deeply feels and sadly knows the poverty here in mind, with its minglings of utter self-abasement and unbounded desire, both passionately sincere and strong, it is all but inevitable that the reward proposed shall need to have a range and worth co-extensive and equivalent to all that the fullest fruition of the

Christian faith expects. Anything less would mock the hungering heart and leave unfilled the want that other Scripture prevailingly assures shall be supplied. Never, as the spiritually poor unfailingly conceive, can the Saviour's beatitude upon the poor in spirit be adequately guaranteed, until their reward is seen to embrace the entire inheritance of the saved. This conclusion, it is clear to see, is the outcome of the logic of the lowly heart. But that it is an induction of undeniable validity and breadth, no scholarship, of whatever breadth, has any competency to deny.

The utterance quoted from the Judgment scene, on close scrutiny, yields even surer warrant for the common view. The condition here prefixed, of human kindness or neglect, sweeps all of earthly life within review, while the reward of eternal life in the Kingdom of God leaves nothing not embraced in all the world to come. This seems specially clear from a study of the temporal terms of the entire paragraph. The scene as a whole is supreme. But among all its features its finality is preëminently commanding and clear. It is set at the utmost terminus of man's probationary career. No descriptions, whether of reward or doom, could be more inclusive, fundamental, or supreme. The Kingdom now conveyed to the saints is not a transient incident in time or a partial constituent in the fruition of hope. Its transfer crowns the world's career and eternally consummates the anticipations of man. No less assertion can be possibly made to fit the passage as it stands. The Kingdom of Heaven, as here upheld, does evidently include all that God from the foundation of the world has designed for his saints, all that his saints in all time to come shall ever enter, inherit, or enjoy.

The common judgment, thus, as to the extreme compass of our theme finds in these two passages no suggestion of correction or rebuke. It seems to gain sober support after the most careful attention.

And now numerous other of the Kingdom passages deserve review. Closely kindred with the Judgment section is the Saviour's outburst on occasion of the Roman Centurion's unexampled faith. In dual outlook, in breadth of survey, in relation of parts, and in choice of terms the resemblance is marked. Here as there the thought seems to center upon an ultimate, a

universal, a supreme desire. And in its teaching we seem to be told that a seat in the Kingdom of Heaven is an expression entirely adequate to describe all of dignity, good fellowship, and fullness of joy that any of the true children of Abraham have ever desired or are ever to know.

Very similar again, though here under negative forms of expression, are the declarations occurrent in the Master's converse with Nicodemus. In his solemn and repeated averment that no unregenerate man can ever enter or discern the Kingdom of Heaven, he seems to deny to the iniquitous and unbelieving, not a limited period or a single fragment of his heavenly reward, but nothing less than all that his salvation shall ever secure through regeneration and faith.

Of intimately related significance are the parables of the Treasure and the Pearl, the admonitions to sacrifice eye or hand, property or friends for the Kingdom's sake, and the entreaty to seek the Kingdom first. All of these teachings are efforts, most urgent and well-weighed on the Saviour's part, to heighten in his followers' minds their estimate of its worth. And, what is imperative in this inquiry to observe, this desired enhancement is deliberately and repeatedly made supreme. As an object of desire, a goal of endeavor, a measure of value, and an arbiter of duty, the Kingdom of Heaven can allow in no human heart for a single moment any rival or peer. Its verdicts and values, its inspirations and allurements, its conditions and exactions, are above all exception or debate, beyond all challenge or appeal. Everywhere and at all times its claims and persuasions are paramount. All things else are its inferiors. The most valuable organs and functions of the human frame, the most precious friendship of the human life, the entire attainment of a life's endeavor, the very essentials of our earthly existence are each and all, severally and alike, to be placed and kept, in relation to the Kingdom of God, in a position and condition of unqualified subordination and restraint. These are mighty assertions, indeed, fit to make a writer or reader pause. But their avowal must be as sturdy as it is startling. The Saviour's sentences suffer no uncertainty. Over and over and over again he makes it passing clear that nothing shall enter the range of human admiration

or desire which may transcend the Kingdom of Heaven in authority or value or charm. Nothing ranks as its equal. Nothing stands above. Nothing lies beyond. It is the final goal, the matchless pearl, the highest good. All this, while never enumerating what its contents are, give no uncertain voice about the Kingdom's scope. It must entirely embrace whatever the people of God ultimately attain.

Another class of passages that issue in the same result are such as summarize a considerable round of Messianic work. Such are Luke iv. 43, viii. 1, ix. 11, Acts i. 3, with which may be compared Matthew iv. 23, ix. 35, xxiv. 14. Here the entire activity of integral periods of the Galilean ministry, the sum of the teaching of a busy day, the total instruction of those forty transfigured and transfiguring days from the Resurrection to the Ascension scene, and finally the world-wide programme of Gospel proclamation from the time of Christ to the consummation of the Christian age, are all in turn enclosed within the scope of the Kingdom of God. In none of these passages, again, is any list of its contents at hand. But that we must give its outline an ample range is made impressively imperative and plain.

Harmonious with all of this are the natural inferences incidental to the teachings of the parables of the Sower, the Leaven, and the Mustard-seed. Though little can wisely be positively said, as little can the universal scope of these beautiful illustrations of the Kingdom of God be wisely denied. Their range is undeniably broad. In particular in the opening parable, let any one try to measure the outside meaning of the "seed" the "soil" and the results. They are symbols of realities of majestic proportions. The orbits of their thought are all but infinite.

In like manner, let the outline of such a passage as Luke i. 32, 33 be carefully traced. There is introduced a King in whose person and reign all the hopes held out to David's line are to be fulfilled. No narrow project that, in very truth. When those glowing prophecies are all made good, all dominion shall be in righteousness, and all the earth shall be at peace.

But now there is to be found within the Kingdom passages

material descriptive of its scope that is far more definite and precise. Thus far we have gained a sense of the reach and sweep of its outside bounds. Now it is to be seen how far the Gospel list of its interior constituents sheds light upon the Kingdom's scope.

Here again two passages may lead the way. The first is the entire conversation occasioned by the coming of the rich young man in Luke xviii, and the second is the debate over Christ's relation to Satan in Matthew xii. In both passages the parallel records need to be carefully compared.

In the former scene the youth inquires by what means he may have, or inherit "eternal life." In Jesus' reply the desired goal is defined as "entrance into life" and as having "treasure in heaven." Then as the young man sadly and selfishly withdraws, the Lord complains that riches should so impede "entrance into the Kingdom of Heaven." At this the disciples exclaim, Who then can "be saved?" Upon this the Lord declares that all who comply with the conditions he had named, of sacrifice and devotion to himself, should in the aeon to come "receive eternal life." Here is a striking cluster of apparently co-extensive and synonymous terms. Entrance into the Kingdom of Heaven is identical with "having treasure in heaven," with "having" or "receiving" or "entering" "eternal life," and with "being saved." Partly parallel with this is the evidence of the final Judgment scene, where those who "come" and "inherit the Kingdom" are in that identical experience said to enter into "everlasting life." Parallel, again, is the contextual evidence in Jesus' talk with Nicodemus, where "entering the Kingdom of Heaven" and "having eternal life" seem, in the Saviour's mind to be commensurate thoughts. The parable touching forgiveness in Luke xviii guides to the same result. It is true the emphasis is upon the condition (having a forgiving heart), rather than upon the content (being forgiven); upon the moral quality of those who enter, rather than upon their felicity within the Kingdom. Still, forgiveness, viewed as an experience at the bar of God, is indubitably also the content and substance of the blessing won, when entrance into the Kingdom of Heaven is secured. The Kingdom's joys and the joys of free

pardon are, by the teaching of this plain parable, identically one and the same experience of life.

Another striking class of passages, viz., those which picture the Kingdom of Heaven as a feast, will best be listed here. Of these perhaps the most impressive and precious is the forecast found in connection with Luke's account of the first Eucharist. Only less impressive is the repeated allusion to an ingathering from the East and West to a festal fellowship in the Kingdom with Abraham, Isaac, and Jacob. Then there are those fine and solemn parables, so equally fraught with warning and good cheer, resembling the Kingdom to a feast in Luke xiv, Matthew xxii, and Matthew xxv. Here are no less than six distinct and weighty references that liken the Kingdom's highest joys, or trace its culmination, to a great and goodly feast. This is a feature that comes near to outranking in depth and height and rich suggestiveness every other feature in our theme. It marks the final and faultless consummation of Hebrew hope. In the impassioned yearnings of Hosea's bleeding love, and in the heavenly lyrics of Isaiah liv and lxii there unfolds before all the world its one unrivaled efflorescence of religious faith. Here, in this Kingdom feast, that faith attains its last and full fruition. This will fill the soul indeed. To leave all darkness and enter fadeless light, to end the journey from an alien land to our eternal home, to be clad in bridal robes, to see the King in his beauty as he is, to hear his welcome in, to advance without impediment to the bridegroom's side, to stand before his eye without reproach, to be filled without alloy with his goodwill and pride, to be arrayed as with a garment with his favor and grace in the heavenly sacrament of marital love, to know therein the blessed and imperishable thrill of communion with all the saints — all this, which is the loftiest anticipation of all pure, spiritual desire, is the blessed portion and lot of all who enter the Kingdom of God. It is to blend with all God's saints in bridal, festal fellowship with the divine Lord of redemption and life forevermore. All of this, and nothing less, must be set and held within our estimate of the scope of the Kingdom of God.

But just here another and strikingly diversified feature of

the Kingdom rises into view. As already intimated, these very festal passages, so abounding with highest joy, are also freighted with an awful warning. Again and again and again, with exception in but a single case, they embody and vigorously enforce a striking and dreadful contrast. While many freely enter the festal hall, many are repulsed or expelled. And what here deserves special regard, this disclosure of the woful outlook is in repeated instances the Saviour's primary design. The element of warning is in Luke xiv, without any question, the uppermost thought. And in every case the lot of those who fail to enter the feast could not be more dreadfully described. Their loss and doom are extreme. They wholly fail of light and honor and fellowship and joy. They vanish into irreversible anguish, despair, and night. All this presses urgently forward the sharp inquiry:— Is the act of exclusion from life, the infliction of woe, the element of judgment, an integral constituent among the functions and activities of the Kingdom of Heaven?

For this inquiry Matthew xii. 28, the passage already cited, deserves first place. The Lord had healed a blind and dumb demoniac. This moved Christ's enemies to charge upon him confederacy with Beelzebub, the prince of the demons. While indignantly refuting this, the Saviour speaks these words: “If I by the Spirit of God cast out demons, then is the Kingdom of God come unto you.” Setting aside now manifold questions that press to be heard, it demands to be clearly said and seen that in this event and throughout this debate it was primarily, not the man who had been relieved, but the demon who had been expelled, and this, not merely as an individual enemy of man, but in its capacity as agent and surrogate of the head of the demoniac realm, that constituted the topic discussed by the Pharisees and Christ. The assault upon Satan and his implied defeat, this was the one feature held in view; and this was declared a demonstration that the Kingdom of God was at hand. The sense and scope of this assertion deserve long and close examination. For it certainly seems to lead to nothing less than that the scope of the Kingdom of Heaven, as descriptively set forth in the Gospels, must be expanded to include the entire function and process of judgment upon sin, even to the ejection of demons and the downfall of their realm.

In the light of this passage let the final Judgment scene be reviewed again, until the mind is clear as to whether the dismissal of those upon the left into penal fellowship with Satan and all his adjutants in sin is a trifling and extraneous incident in the scene, or an inseparable constituent in the full and final establishment of the Kingdom of Heaven by the Son of Man.

Alongside these passages should be set the parables of the Tares and the Net. In the latter of these, if not in both, it is almost sure that the exclusion and doom are the Saviour's primal thought. Certainly it is beyond all question that in both these teachings the final judgment on the lost is as integral and inseparable a portion of the whole instruction as is the glory of the saved. Both must have even honor and equal place in the Kingdom which all the parables describe. No other exposition can carry its rules consistently throughout the list.

Not at all divergent is the outcome of any thorough study of the parable of the Pounds in Luke xix. Judgment upon the insurgent and unfaithful, at the return of the King, is an act as indivisible and essential to the exercise of his Kingly right as is the reward of the true. Neither can fairly be excluded, both must be freely embraced in any draught of the scope of the Kingdom here described.

Just here the bearing of Matthew xxiv. comes clear. It is an address outlining the program of the Christian age. Two features are throughout paramount: the evangelization of the world, with the final assembling of the elect; and the desolation of the Jews, with the widespread affliction and final wailing of the nations, in the culmination of the Kingdom at the coming of the Son of Man. From beginning to end of the Christian age a judgment, as truly as from beginning to end an evangel; and at the end a wailing and dismay as truly as a glorious ingathering — these are equally and persistently and finally present in the majestic program of the Kingdom of God.

And finally, the statements by angel and virgin and patriarch that attended the announcement of the Saviour's birth are not to be overlooked. The most specific of these is the repeated allusion to the Messiah's relation to the Davidic throne. That Jesus should spring from David's line, sit on David's throne, and

consummate the Davidic hope carried with it, as repeatedly avowed, the abasement and confusion of all of Israel's foes. To all Jewish thought this combination in the Messianic reign of dignity for some and disaster for the rest, was essentially inherent in their ever-beleaguered lot. Enemies and oppressors and contemners must be destroyed before ever Israel could enjoy the glory, liberty, and peace of the ransomed and holy people of God. And this thought is interlaced within the very texture of the religious hope of those who are the very first to greet the divine heir of the Davidic throne. This announcement of Gospel faith in terms of Hebrew hope, this unfolding of the Hebrew life under the Christian sky, this interpretation of the Christian age by Hebrew speech, this Hebrew estimate and delineation of the nature and range of the Kingdom now verily at hand may proffer us a judgment upon our theme as valuable as it is unique.

Just here one recalls how John the Baptist, in his announcement of the Kingdom of his Lord, spoke in elucidation hereof, not alone of the Lamb, the pardon, the baptism with the Holy Ghost, and the ingathering of the wheat; but also, and quite as strongly, of the axe, the fan, and the chaff in unquenchable fire.

Thus repeatedly, nay, thus repetitiously, the Kingdom passages promulgate disclosures of an awful woe. Almost without exception, when these passages offer any definite descriptive terms at all, they embrace this judgment phase. It therefore commonly stands in strangely close affiliation with the most precious assurances of dignity and bliss. And then it is a notable fact that all the Gospel allusions to "weeping and gnashing of teeth" occur within these Kingdom sections and nowhere else. When, therefore, all is had in mind, it seems beyond escape that final judgment upon persistent sin and final allotment of a penal doom must be given place in any perfect description of the scope, or nature and range, or interior constituents of the Kingdom of Heaven.

But just here a special comment must be made. For while the conclusion just set down does seem inevitable and clear, in a careful study of these numerous passages, and while it does

seem to speak in perfect concord with the clearest utterance of Old Testament hope, it yet cannot be overlooked that there are also numerous passages in the Gospel records with which it seems in almost hopeless dissonance. In repeated instances, it must be said, the Kingdom appears to be so conceived as to convey the sense of salvation and felicity alone. Indeed, in most instances this seems at first glance true. And, on the other hand, in many explicit statements those who encounter judgment and woe are described, not as therein experiencing any share in the Kingdom of Heaven, but as being instead refused admission, or expelled. From both sets of statement it would certainly seem as though the Kingdom were fully defined in an exclusive description of the experience of the saved. And if final proof were needed, it would seem to be found, for example, in Matthew vii. 21, which proclaims that the disobedient "shall not enter" the Kingdom of Heaven.

This opens a vast discussion. Many things deserve to be said. Not infrequently many things are lightly and hastily said. But their value is correspondingly transient and slight. When rightly perceived, the problem here unearthed is one that will make any prudent person pause. It is nothing other nor less than a determination of the ultimate condition of an unrelenting antagonist of truth; and this, not alone in its relation to all lovers of sincerity, but also and preëminently, to the Lord of the Kingdom of truth and light. How is the Kingdom of Christ related to those who will not forsake the dominion of hypocrisy and lies? This presents a dark and distressing theme. But, however oppressive and obscure, it is also almost infinitely imperative, far-reaching, and profound. It cannot be repulsed, evaded, or overlooked. Its elements are embedded in the very foundations of the Kingdom of Heaven; they are embodied in its entire construction; at its final consummation they are undeniably outstanding and distinct, as the Gospels undeniably declare. The forces of the two dominions are continually interlocked. The Messiah's success inevitably involves the overthrow and eternal subjugation of insistent sin. From first to last the Saviour's sway is concerned officially with the ultimate fortune of his foes. His Kingdom cannot be exhaustively defined, if this is dropped from view.

How, then, may the seeming exclusion of a needful coefficient, in terms that seem to embrace the whole, be explained? Perhaps the term upon the lips of Christ has a twofold usage, one comprehensive of both judgment and salvation, the other connoting salvation alone. This may be possible, but it is quite an unlikely view. Perhaps salvation in fact includes them both. One can conceive in many cases how this might be. This does seem the prevailing Old Testament thought. It seems to describe the thought of Mary and Zacharias in the records of Luke. It certainly finds clear expression in the Apocalypse of John. Certainly, not seldom salvation involves, in part consists in the defeat and destruction of one's foes. But this, again, in many of the Gospel scenes seems unnatural and forced. It does not always most closely describe the experience of admission into life; it also faultily portrays the experience and condition of the condemned. In notable instances the two appear distinct. Perhaps the Saviour's usage of the term would seem more self-consistent and clear if we would accustom our eye to survey the Kingdom of Heaven from the Saviour's point of view. Then it would be seen to be a reign as well as a realm, and a realm as well as a reign; a course of events as well as a state of being, and a lordship over the evil as well as over the good. Viewed thus from the high and sweeping survey of the throne and plan of the King, the Kingdom will be seen to be a program conceived and unfolded in the interest of righteousness alone. For all who love his righteous reign, the Kingdom of Heaven is found, in its utmost scope, to be nothing other than a blissful experience of beneficence and reward, nothing but faultless righteousness and perfect joy. But when this same enthronement of equity and goodwill encounters inveterate rebellion, iniquity, and hate, its administration, albeit entirely unchanged in the principles of its reign, must issue in vastly dissimilar results. In such diverse conditions the same dominion of heavenly lordship, truth, and grace will of necessity entail disaster and despair. The Kingdom is everywhere and evermore the same, the Kingdom of Christ, the Kingdom of Heaven, the reign of truth, whose holiness, harmony, and rest are normal issues for all who enjoy and adopt its gracious reign; but into

whose order, honor, and peace none can ever come who blaspheme, deceive, and destroy. And this admission of some and exclusion of the rest is not because some are within and others beyond the Kingdom's scope, but because both are equally and alike under the same dominion of the King of truth.

This view gains fine corroboration in a final Gospel scene still waiting for review. Among the trial scenes before Pilate the accusers had charged Jesus that he avowed himself one Christ, a King. This charge aroused the minion of Rome, and he instantly and sharply inquired, "Art thou a King?" Jesus attested that he was. But then he added two modifying avowals, that both deserve our closest thought. "My Kingdom is not of this world." My mission is to "bear witness to the truth." Of these the latter belongs to our present study. Here is a testimony that may fittingly complete the round of one's inquiry after the nature and range of the Kingdom of Heaven. It yields a sovereign and universal theme. The inauguration of the Kingdom of Heaven is the inauguration of the reign of truth. Here is an infinitely pregnant scheme. Its study is prolific of reward. Let students look long upon the King. Let them search into his nature and quality and the relation of his person to his law. Let them mark the manner, the content, the clarity, and the force of his witness to the truth. Then let them look upon the truth which he enthrones, to see its imperial beauty, supremacy, and range. Let them see the consecration of the Master to his theme, the relation of his person to his work, of his character to his reign. Then with clear and open eye upon the King, upon his witness, and upon his zeal, let them take the measure of his attested and all-controlling truth; and so let them determine the meaning, the method, and the range of its supreme dominion. Then let them study all the other Kingdom sections in the light of this. Its sweep will be found astonishingly complete. And within its range the function of the judge will be found to have full place. It is the inspiration of all the scorn which Christ visits so frequently upon manifold hypocrisy. It is the main note in every call for faith in the eternal verities of God. It causes every complaint against unfaithfulness, and every call to verily do, and not deceitfully

profess to do, the words of his law. The Kingdom of Christ is a Kingdom of equity, verity, and right. This is the basis of all its fellowship, the fountain of all its peace, the universal assurance of its universal reign, and the omnipotent warrant of all its sanctions and rewards.

In seeking now to unify all that the Gospels give respecting the scope of the Kingdom of Heaven, it appears from the broadest and most general utterances upon the theme that it must be so stated as to include all the promises of saving grace, all the fruitions of a believer's hope. It includes the farthest goal, the highest good, the most precious treasure brought within human ken. It has been found to comprehend all that Christ said and did in wide and busy tours of his active life. And yet, while many passages seem to warrant and even compel this wide extension of its sense, not one of them conveys or even suggests the definite terms to state its precise description.

In the more specific and particular statements that have been found, appearing as they do, when taken together, to catalogue the contents connoted by the term, its scope appears, again, to be about exhaustive of the Saviour's work. It sweeps within its range forgiveness of sin, being saved, the attainment of heavenly treasures, and the experience of eternal life. Again its functions are shown to involve the awful and final exclusion, abasement, and doom of Satan and his demons, and all who love darkness and sin.

Certain other features, not treated at length in this paper, have also incidentally come to view. The Kingdom is presented now as a place to be entered, like an area or a festal hall, and now as a possession or inheritance that can be taken in hand; now as a force, and now as a condition of life; now as of heaven, and now as on earth; now as an administration by Christ, and now as an experience of man; now as something immediately at hand, and now as something yet to come; now as fulfilling the covenant with Abraham and David and the age-long hopes of believing Jews, and now as entailing the ruin of Jerusalem and the utter abasement of their national pride; now as a gift, and now as a reward. Moreover, it is described by

Christ as fraught with mysteries; and it repeatedly comes to view that the very children of the Kingdom by tradition and inherited claim were woefully at fault in their understanding of its true quality. And, finally, the Saviour solemnly declares that none but the lowly, sincere, and merciful may ever enter, none but the regenerate can ever see the Kingdom of God.

All this makes painfully clear that difficulties and perils beset the theme. But entrance and possession of the Kingdom are freely assured to all of a childlike heart, and the mysteries were unlocked to the inner circle of the disciples of our Lord. An interior fellowship with the spirit of a little child and an intimate communion with Christ may bring the nature and power of the Kingdom within one's ken.

The first, most natural step in this effort to unify and combine is the correlation of the features of forgiveness, being saved, gaining heavenly treasure, having eternal life, and sitting at a feast. That these are in mutual harmony is immediately clear. But more than this is true. Let all these features be surveyed in the light of the feast. It really includes them all. Here is fellowship with Christ, unhindered, pure, and full. This is eternal life. No better definition can be found. It is also being saved. And ask the restored prodigal son, if there is not in the inmost thrill of his joy at the father's feast the sense of pardon of all his sin. Such is the Kingdom of Heaven, viewed as the ultimate felicity of the redeemed. It is the acquisition for sinful man of the supreme advantage of joyful and unending fellowship with Christ. It is the attainment by Christ and the enjoyment by man of salvation by grace. In one word it is **SALVATION**. This is the treasure, the pearl, the perfection, the felicity, the deliverance, the dignity, the festal fellowship, the eternal life of the Kingdom of Heaven. Perfection of character, perfection of fellowship, perfection of station, perfection of joy — this is for the saved the Kingdom of God. This fulfills all the covenants. This is the supreme good, behind which and beyond which nothing remains.

Similarly simple and concise is the sum of all the contrasted aspects of the Messianic reign. They are all occasioned by human or Satanic impenitence, rebellion, hypocrisy, or hate.

These radical sins take numerous forms, as unbelief, unfaithfulness, iniquity, disobedience, duplicity, unfruitfulness, scandal, worldliness, self-seeking, pride, unkindness, or contempt. But at heart they are all assaults upon the dominion, faithfulness, and love of God. And these punitive aspects of the Messiah's rule are all embodied in some form of repulse, humiliation, and pain. And these, again, agree in one. The exclusion is the essence of all abasement and woe. This is the terror and the torment of the axe and fan, of the abasement and the outer gloom, of the weeping and gnashing of teeth, of the portion of the hypocrites and the lake of fire, of the separation from the righteous and the incarceration with Satan, of the subjection to "tormentors" and the allotment among the "lost," of the withdrawal of the call and the forfeiture of the reward, of the being supplanted by Gentiles and outranked by harlots, of the final slaughter and the accumulated woe. So simple is the awful and total doom pronounced by the Messianic Son of Man. It is the infliction by Christ, and the endurance by man of eternal death. In one word it is JUDGMENT.

And now the whole may be combined in the following condensed conclusion:

The Kingdom of Heaven is the Messiah's sovereign program of Salvation by Grace, for such as repent of sin and follow Christ; and of Allotment of Woe, for all who proudly persist in sin.

Such is the scope of the Kingdom of Heaven. Its sweep and range are verily sublime. Everywhere presupposing the holy dominion of God and the continual presence of sin, its teachings revolve about the widely sundered poles of obedience and rebellion, obduracy and repentance, the Messiah and Satan, grace and guilt, salvation and doom, bliss and woe. Its horizon is as broad, and its aeon is as long, as all the breadth and length of the government of God, in its relationship with sinners condemned and sinners redeemed. And in all that wide and eternal dominion these two contrasted phases of Judgment and Salvation are the two supreme alternatives, and the only two alternatives that are possible to exist. On the one hand spreads the majestic enterprise of rescue, repair, and restoration, with its certain and

splendid consummation in sanctity, purity, and bliss. On the other hand, where the wicked heart will not relent, but holds on in obdurate sin, the holy King makes awfully clear the dread and sole alternative of his proffered grace, by fixing forever the torment and desolation, the limitations and chains which impenitent sin forever entails.

This conclusion makes some things clear. The Kingdom of Heaven is a program. It is a reign, an administration. An essential element of its establishment is time. It is an ever-pregnant aeon, teeming with all the living issues of a world's development. It is a genuine drama, not a sham, whose unfolding and vanishing scenes include, with all the peopled earth, the heavenly and the nether realms; whose swiftly speeding periods are the passing generations of men; and whose catastrophe concludes for some in the darkest tragedy of time, and for others in a consummation all divine.

It is also a realm. Broad areas, as well as aeons, are disclosed. Its dominion expands as well as endures. It has spaces and bounds. Throngs enter and depart. Its coming is from afar, and it attains to a definite location and place. But its geography is obscure. Many questions naturally arise; but answers are hard to gain. Matters of topography are left but vaguely defined. The emphasis is always upon condition and state, although the scenes revealed repeatedly compel one to posit *termini* and distribute spaces within and without. Thus, while very little can be narrowly said, that little calls for acknowledgment and room in any summary of our thought upon the Kingdom's scope. An essential element in its establishment is space.

It exacts humility. This statement indicates the heart of the moral element in our theme. The scope of the Kingdom of Heaven is not fully defined by any statement of its range through time and space. The terms of its definition are deeply ethical as well. Its salvation is for the lowly and tender. Its woe is for the cruel and proud. This, in reality, is an element in its scope far more essential and profound than any touching its periods and realms. The place of humility in the Kingdom of Heaven is really supreme. Upon this, more than upon any

other quality, the Saviour's emphasis is insistent and profound. That the haughty shall be abased, and that the lowly may be enthroned, is the acme of effort and resolve. Only those who repent and deny themselves and seek a lowly seat can enter or understand the Kingdom's inheritance and reward.

It has still a future culmination, a culmination that is to be abrupt and suddenly complete. It awaits the "end of the world." For this there is to be a weary watch. Its delay will exhaust the patience of some. What this can mean, when at the same time there is a sense in which it is truly at hand from the time of Christ, is another of the mysteries of the theme. Still a clear appreciation of the definition in which this essay concludes will solve most of these perplexities. The Kingdom, as the divine administration and the human experience of Judgment and Salvation, has already had a full inauguration. But its consummation, final, inclusive, and mature, into which all the issues of all the passing generations shall be organically interwrought, awaits the patience and the Parousia of the Son of Man.

These four features, the time, the place, the humility, and the future appearing of the Kingdom, are all involved in any full statement of its scope. Hence their brief mention here. But their full treatment calls for separate essays upon the Kingdom's Date, or Coming; its Terms; and its Place, or the relation of heaven and earth. But the evident fact of their needful inclusion within the theme and outcome of this paper, suggests three closing comments upon the Kingdom, suggested by its scope.

Its simplicity. Its chief definitive features are not occult, elusive, or complex. They are few and plain and easy to apprehend, always and entirely within the reach of the plain and humble mind. In the inherent and eternal antagonisms of truth and falsehood, love and cruelty, reverence and blasphemy, humility and arrogance, submission and insurrection, purity and incontinence, faith and distrust, the Holy Ghost and demons, Satan and the Son of Man, right with its resultant peace, and wrong with its ensuing woe, all the outlines of the Kingdom are embraced. Its total programme has an impressive range; but its total summary is impressively concise.

Its breadth. Microcosms of moral truth sweep repeatedly into view before the eye of one who closely scans these heavenly revelations of the Lord. Wherever deceivers lie, murderers hate or slay, adulterers defile, insurgents rebel, contemners despise, and irreverent deride; or wherever the patient wait, sinners repent, believers hope, the obedient submit, worshipers spiritually adore, the merciful forgive, the pitiful lend aid, and sympathizers console, there, whether among Gentiles or Jews, the haunts of harlots or the resorts of the exiled and despised, in farthest East or West, there without any fail the simple principles of this universal Kingdom are applied.

Its strength. The resistlessness of the Saviour's sway is something sublime. The inertia and obstinacy which are sure to be met in an empire of sin suggest a problem bewildering to compute. The positive antagonisms in which it is repeatedly set are terribly bitter and tense. But girded with a splendor of omnipotent truth, the Saviour's progress amidst the commingled history of angels, demons, and men is as majestically even and unchecked as the progress of Saturn amid the skies. And it is impressive indeed to see how the calmness and changeless assurance with which the Master confronts and conducts and consummates his unparalleled endeavor — a sight surpassingly sublime to behold — are the outcome of the sincere simplicity of his aim. His sole appeal is for purity, sanctity, and faith; and his sole denunciations are upon impurity, unholiness, and unbelief. He simply assumes to restore the harlot and prodigal and exile to their home; and to visit upon all who disdain his plea the inevitable outcome of their sin, the sanction inseparable from his law.

So invincibly strong, so inimitably plain, so all-inclusive is the Kingdom of God. Its scope is within the grasp of a child. It includes and determines the destinies of all who have sinned. To its triumphs and consummations are pledged all the power of God.

\*CLARK S. BEARDSLEE.

## SUGGESTIONS REGARDING THE STUDY OF CONGREGATIONALISM.

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The purpose of these hints as to study on American Congregationalism is rather to assist the beginner in this field than to furnish any guide for the advanced student. The latter knows where to look for his material, the former is often puzzled as to how to set to work. It is in the hope of making the task of the beginner a little lighter, and of encouraging some now ignorant of our denominational history and development to undertake its investigation, that these hints are offered.

*A.* One who desires the briefest possible outline course should read the following booklets in the order named:—

*a* Huntington, George, "Outlines of Cong. History," Boston (Cong. S. S. and Pub. Soc.), 1885; then either

*a* Dexter, H. M., "A Handbook of Cong.," Boston (Cong. S. S. and Pub. Soc.), 1880;

*b* Ross, A. H., "A Pocket-Manual of Cong.," Chicago, 1883; or

*c* Boardman, G. N., "Congregationalism," Chicago (Advance Pub. Co.), 1889; and lastly,

"The Council Manual for a Cong. Church," Boston (Cong. S. S. and Pub. Soc.), 1896.

All these little volumes could be read in a day or two.

*B.* Almost anyone will desire to go further than these books, valuable as they are, would lead him, and the following outline of a considerably fuller course of reading, not involving volumes difficult of access, is therefore suggested. To read these books carefully would require several weeks. Read first a general history of the denomination, either:—

*a* Walker, Williston, "History of the Cong. Churches in the United States," New York (Christian Literature Co.), 1894; or

*b* Dunning, A. E., "Congregationalists in America," New York, 1894 (now obtainable through the publishers of the *Congregationalist*).

The experiential side of Congregational history can best be learned from Walker, G. L., "Some Aspects of the Religious Life of New England," Boston (Silver, Burdett & Co.), 1897.

Next in order either, or better both, the following treatises on our polity should be read:—

*a* Dexter, H. M., "Congregationalism: What it is; Whence it is; How it Works," Boston (Nichols & Noyes), 1865.

*b* Ross, A. H., "The Church-Kingdom," Boston (Cong. S. S. and Pub. Soc.); 1887.

C. Should the reader desire to continue his course, these volumes can then be profitably supplemented by the following treatises on special periods:—

I. The Formative Age.

Dexter, H. M., "The Congregationalism of the Last 300 Years, as seen in its Literature," New York (Harper & Bros.), 1880.

Arber, Edward, "The Story of the Pilgrim Fathers," London, 1897 (American pub., Houghton, Mifflin & Co.).

Brown, John, "The Pilgrim Fathers of New England," London, 1895 (American pub., the F. H. Revell Co.).

Bacon, Leonard, "Genesis of the New England Churches," New York (Harper & Bros.), 1874.

Goodwin, John A., "The Pilgrim Republic," Boston (Ticknor & Co.), 1888.

Dexter, H. Morton, "The Story of the Pilgrims," Boston (Cong. S. S. and Pub. Soc.), 1894.

Ellis, George E., "The Puritan Age and Rule in the Colony of Massachusetts Bay," Boston (Houghton, Mifflin & Co.), 1888.

II. The Eighteenth Century.

Tracy, Joseph, "The Great Awakening," Boston (Tappan & Dennet), 1842.

Dwight, S. E., "Life of Pres. Edwards," New York, 1830.

Allen, A. V. G., "Jonathan Edwards," Boston (Houghton, Mifflin & Co.), 1889.

Thompson, A. C., "Protestant Missions," New York (Chas. Scribner's Sons), 1894, Lectures III-VI.

Park, E. A., "Memoir of the Life and Character of Samuel Hopkins," Boston, 1854.

III. The Present Century.

Tracy, Joseph, "History of the American Board," New York, 1842.

Woods, Leonard, "History of the Andover Theological Seminary," Boston (J. R. Osgood & Co.), 1885.

Tyler, Bennet, "New England Revivals," Boston, 1846.

Articles on Council of 1865 and the National Council in "Congregational Quarterly" for January, 1866, April, 1871, and January, 1872.

Cushing, Christopher, "What Congregationalism has Accomplished during the past Century," in "Congregational Quarterly" for Oct., 1876.

The following biographies, out of many, will be of assistance in illuminating the story of the present century:

Park, E. A., "Memoir of Nathaniel Emmons," Boston, 1861.

Beecher, Lyman, "Autobiography," New York, 1865.

Tyler, Bennet, "Memoir of the Life and Character of Rev. Asahel Nettleton," Boston, 1852.

Magoun, G. F., "Asa Turner," Boston (Cong. S. S. and Pub. Soc.), 1889.

Post, T. A., "Truman Marcellus Post," Boston (Cong. S. S. and Pub. Soc.), 1891.

Sturtevant, J. M., "Julian M. Sturtevant," Chicago (F. H. Revell Co.), 1896.

An interesting sketch of English Congregationalism is — Bradford, A. H., “*The Pilgrim in Old England*,” New York, 1893.

*D.* In all this reading, however, the student has been acquainting himself with a fragment of the literature of his subject; the sources are, for the most part, yet before him. Anything like a complete list of sources for original research regarding the history or polity of Congregationalism is, of course, impossible in the limits of these pages, and is, happily, unnecessary.

The first aid that the advanced student of Congregationalism will need to secure is Dr. Dexter's marvelously painstaking bibliography appended to his “*Congregationalism of the Last 300 Years*.” This list extends to 1879 and includes 7,250 titles. The diligent investigator of special themes will find that even this catalogue does not include everything; but its use will awaken increasing admiration for the patience and learning of the compiler. With this as his guide he can attack the study of a particular period with comparative courage. A few books may be mentioned, however, as likely to be of special assistance, either as containing sources of prime importance or as showing where they may be found. Most of these volumes are to be had in any large public library.

*For Early New England in General*, Cotton Mather, “*Magnalia*”; J. B. Felt, “*Ecclesiastical History of New England*”; J. G. Palfrey, “*History of New England*”; J. A. Doyle, “*The English in America*”; John Fiske, “*The Beginnings of New England*.”

*For Plymouth*, “*Mourt's Relation*”; William Bradford, “*History*” (Journal); Alexander Young, “*Chronicles of the Pilgrim Fathers*”; *Records of Plymouth Colony*.

*For Massachusetts* (frequently including Plymouth), John Winthrop, “*History*” (Journal); Thomas Hutchinson, “*History of the Province of Mass. Bay*”; J. S. Clark, “*Historical Sketch of the Congregational Churches in Massachusetts*”; “*Records of the Governor and Company of Massachusetts Bay*”; the “*Collections*” and “*Proceedings*” of the Massachusetts Historical Society; “*Contributions to the Ecclesiastical History of Essex County*.”

*For Connecticut and New Haven*, Benjamin Trumbull, “*A Complete History of Connecticut*”; “*Contributions to the Ecclesiastical History of Connecticut*, prepared under the Direction of the General Association”; E. E. Atwater, “*History of the Colony of New Haven*”; “*Records of the Colony of Connecticut*”; “*Records of the Colony of New Haven*”; “*Collections*” of the Connecticut Historical Society.

*For New Hampshire*, R. F. Lawrence, “*The New Hampshire Churches*.”

*For Ohio*, “*Papers*” of the Ohio Church History Society.

*For the Great Awakening*, Jonathan Edwards, “*Faithful Narrative of the Surprising Work of God*,” “*Some Thoughts concerning the present Revival of Religion*”; Charles Chauncy, “*Seasonable Thoughts on the State of Religion*”; [T. Prince], “*The Christian History*.”

*For Theological Development* (early period), the writings of Hooker, Cotton, Shepherd, and Willard (these will be difficult to find outside of libraries that make a specialty of New England history); (“*New England Theology*”), the collected works of the two Edwardses, Hopkins, Bellamy, Dwight, Emmons,

and Woods; the volume edited by E. A. Park, entitled "The Atonement." The student will do well to add other points of view, as (for Old Calvinists) the writings of Hart, Hemmenway, and Moses Mather; (for Liberals), of Experience and Jonathan Mayhew, Chauncey, Channing, and Ware; (for more recent developments), Bushnell, Stearns, Harris, Gordon, and Smyth.

*For Development of Polity*, Williston Walker, "Creeds and Platforms of Congregationalism," New York (Chas. Scribner's Sons), 1894, reprints the more important; the Minutes of the Albany Convention, the Council of 1865, and of the National Council; much of value may be found in the "Congregational Quarterly," the "New Englander," and the "Bibliotheca Sacra."

Many local church histories are practically histories of Congregationalism to a much greater extent than their titles would indicate. Among such of much value, are: Leonard Bacon, "Thirteen Historical Discourses on the Completion of 200 Years.....of the First Church in New Haven"; G. L. Walker, "History of the First Church in Hartford"; E. P. Parker, History of the Second Church.....in Hartford"; Chandler Robbins, "History of the Second Church in Boston"; H. A. Hill, "History of the Old South Church, Boston."

*For Congregational Biography*, the student will gain much assistance from W. B. Sprague, "Annals of the American Pulpit," Vols. I and II; J. L. Sibley, "Biographical Sketches of Graduates of Harvard University" (to 1689); F. B. Dexter, "Biographical Sketches of the Graduates of Yale College" (to 1763); William Allen, "American Biographical Dictionary"; "Appleton's Cyclopædia of American Biography."

E. The student desirous of doing extensive work of an original character will, of course, need to go to the books. Their rarity, cost, and number preclude the possibility of possessing anything like an exhaustive collection. He will find the best collections in Boston, where are the treasures of the Congregational Library, the Public Library (Prince Collection), and the Massachusetts Historical Society,— to say nothing of the library of Harvard, the Historic-Genealogical Society, and the State Archives. At New Haven, he will find Dr. Dexter's own library in the possession of Yale University, which has much of value of its own beside. At Hartford, the Connecticut Historical Society and the Watkinson Library have extensive collections, especially strong in the ecclesiastical history of the eighteenth century. Much relating to the history of Missions will be found in the possession of the Hartford Theological Seminary; and a good deal concerning the Christianization of the Indians at Dartmouth College. At Worcester will be found the rich treasures of the American Antiquarian Society, especially strong in manuscripts relating to early Congregationalism. Andover and Union Seminaries and the Newberry Library at Chicago have also considerable collections.

But what meritorious original work can a pastor of historic tastes who has difficult access to these larger libraries do, it may be asked? Local history, it may be said in reply, constitutes an important and comparatively easily worked field. To write the history of one's own church well, if one is pastor of a church of any considerable antiquity, is a task not only well worth doing in itself, but sure to stimulate interest in the wider problems of American religious history. And, in spite of the multitude of books on New England story, especially on its beginnings, there are many unworked, or little worked, themes that would repay investigation and publication. Such, for instance,—to mention only a few,—would be a critical and unbiased investigation of the "Great Awakening"; a doctrinal history of the eighteenth century; a full account of the Connecticut Separatists; a sketch of the revivals which marked the dawn of the present century; a critical estimate of the part which fear of the forcible establishment of Episcopacy may have played in bringing on the American Revolution; Home Missions in Vermont, New York, and Ohio before the formation of the Congregational Home Missionary Society; the Taylor and Tyler Controversy; the introduction of the Sunday-school into New England; the rise and character of the prayer-meeting in New England; the choir in New England worship; changes that may have been taken place in the qualifications demanded of candidates for church-membership; the introduction and modification of creeds in local churches; and, above all, the spread of the denomination in the West. Congregational biography shows also many gaps now inadequately filled—*e. g.*, John Cotton and Richard Mather, to say nothing of our great men of recent years. These are but examples which the student can readily multiply as his tastes and studies suggest.

WILLISTON WALKER.

## Book Reviews.

### HARRIS' GOD, CREATOR AND LORD OF ALL.

In this book we are given a fresh treatment of the most fundamental doctrine of Systematic Theology. The work has sterling value; it is notably of and for our time; it is sure to be read with sustained interest; and, the theme being what it is, the scope is panoramic. We are continually impressed with two things: the author's maturity of thought, and his wide reading. The entire discussion is but an evolution of a very brief and simple germ statement. It is illumined or illustrated by almost numberless allusions to general literature and life. We have found ourselves recalling Augustine's parallel and similar disclosure in his *City of God*, with its marvelously full incidental revelation of the habits and opinions of his time. In a broad way the principles and the order of thought of Dr. Harris' work are distinctly traditional and conservative. But hardly a page escapes the impress of our times. Withal the treatment is prevailingly plain. Very evidently it is a product of years of penetrating, precise, and concentrated thought. As evidently the thinker has been seated in the spacious and open amphitheatre of our present vigorous and manifold life. This mingling of wide reading, ripe thinking, and attentive, daily observation overflows every page. No less constantly evident is the firm anchorage amid the stabilities of Biblical truth.

The method is predominantly metaphysical. It is in this style of thought and expression that Dr. Harris finds himself continually at home. Indeed, his pen and mind are of so facile action in this well-wonted way, that these volumes, while replete with interest, are quite unduly diffuse. Still the main, all-controlling principle is never lost from view.

The central tenet is a conception of Deity as Unity, thus involving absoluteness; as Trinity, thus involving Personality and Relativeness; and as Ethical, thus embodying perfect Reason.

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God, the Creator and Lord of all. By Samuel Harris, D.D., LL.D. Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons. 2 vols. x. 579, vii. 576. \$5.00.

Developing this thesis, the work of Creation is set forth as an embodiment or expression of the archetypal and absolute Reason. The entire round of Providence, when apprehended in its entirety, will also display, so it is avowed, the same divine and perfect Reason. Thus the ultimate principle of Theology, and of any and every other science, is a Universe Grounded in Reason. The scope and weight of this assertion are never lost from view. Its dominion is asserted and acknowledged everywhere. Here is the heart of the doctrines of the Deity, Trinity, Creation, Providence, and Theodicy. Here, also, is the sum of the extended discussion of Moral Law. And it is the spear with which he assails every fundamental form of human error. Here, furthermore, is the final answer to Atheism, Pantheism, Skepticism, Pessimism, Deism, Positivism, and Utilitarianism; and out of this can be developed all the rules to govern any final adjustment of Christianity to Evolutionism.

Of course it is freely conceded that the full compass of this central principle transcends any capacity of man; and that the substance of it seems incongruous with many a phase of current, distressing disorder. Pains are taken repeatedly to reply to these difficulties. Hence the almost excessive elaboration that marks the treatise as a whole. But when, in these discussions, full satisfaction fails by reason of incomplete or finite view, the thesis is still sturdily maintained without any hesitation or reserve. However dark the outlook, however fragmentary and inadequate the sum of demonstrated truth, still the complete harmony of the entire round of created being with the eternal and absolute Reason of God is triumphantly believed and avowed. Only thus — and this is the final argument at every critical turn in the author's thought — only thus can there be any science or any ordered thought at all.

And as vigorously and continuously is it held that the human reason, though ever finite, is inherently consonant with the divine, though ever transcending measure. These tenets, the assertion of an absolute, archetypal Reason in God, embodied and unfolded in the universe, and finitely reproduced in man, carry in them by necessary implication another, equally far-reaching and profound; viz., in all the realm of being, whether infinite

or finite, the most essential thing is Spirit. To state all most briefly, the pervading supremacy of Spirit and Reason forms the philosophical center and stronghold of the work.

Two or three features especially impress us. The treatise forms a good index of the plenitude and value of the sum of Christian truth. As a theory of the full universe of being and life, the Christian scheme, with its Deity and Creation, its Trinity and Dominion, its Spirituality and Incarnation, its Holiness and Redemption, stand to-day without a peer. And this Christian summation of all truth must be reckoned with by any rival theory of our time, even as it has been reckoned with by mighty world philosophies of the past. The true and final pacification of warring human thought can never be won by any surrender of any essential of the Christian faith, but by the sublimation of all competing philosophies into the terms and teachings of Jesus Christ, the veritable and only light of all the world.

Then we have been struck with the soundness and the sustained vigor of the author's defense of the Trinitarian faith in the light of Scripture, philosophy, history, and practical life. This section deserves wide reading. We recall the intense insistence of Dr. Shedd upon the same point. The two discussions are quite dissimilar, but finely complemental. Taken together, they are an impressive index of the real situation of this theme in our day. Few realize, we fear, how, under cover of our present debate about the Bible, there is filtering abroad into human thought a low view of the nature of Christ. While Scripture is being disrobed of its sovereign honor and dethroned, Christ is being uncrowned. It is not by accident, we deeply feel, that this masterly work, gives protracted and fervent discussion to this preponderant and predominant theme.

Another feature, that has seemed to us noteworthy, is the author's adjustment to Evolution. This attitude is determined by the central thesis touching Spirit and Reason. With the assertion that these are everywhere present, everywhere immanent, everywhere supreme, and everywhere essential to *any* ordered thought, a *theoretic* position is readily ordered and consistently maintained. The detailed adjustments, the matter of most

eager interest to us all, are not undertaken. We are still left, as in the unfinished stages of the Brooklyn bridge, with the two towering truths, the spiritual and unbound varieties of a Christian's faith, and the material and unchanging laws of the physical realm, each impregnably entrenched, and each challenging the other with a truly majestic sense of full authority and strength. The warp and woof of the uniting bridge this treatise does not construct. But it does lay bare the undergirding foundations of Reason and Spirit, equity and order, liberty and law upon which both towers rest. And in agreement with the author of this discussion we rejoice to register again our ever-deepening conviction that when the combining cables are hung and the highway of an ample and unhindered commerce between science and faith, the critics and the Psalms, the fixed and the free, evolution and Christian grace are opened, there will be published a splendid and unstinted acknowledgment of the supreme and universal sway of the eternal and incarnate Son of God.

In the discussion of God as Lord is embodied the author's statement of the philosophy of Morals. The main positions are that the fundamental ethical relationships are personal; the fundamental ethical law that of love; its essential constituents benevolence and righteousness. The weak spot here is in the author's adoption of the traditional conception of love as the simple sum of ethical perfection. But love cannot be identified with truth. Faithfulness to promise and fidelity to fact are not phases of love. And somewhere or other in any careful elaboration of ethics this fact is bound to stand clear.

We repeat our expression of delight in the clarity, maturity, breadth, vitality, and literary embellishment of the entire treatise; together with some mild regrets that the ethical synthesis is wrong, the substance throughout too predominantly philosophical and too little Biblical, and that almost everywhere the discussion is too prolix.

CLARK S. BEARDSLEE.

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There is no lack of good English commentaries on *Isaiah*, so that one cannot help wishing that so competent a scholar as Professor G. H. Mitchell had devoted himself to the elucidation of a less studied book of the Old Testament. Still, the criticism of *Isaiah* is making such constant and rapid advance that an up-to-date commentary is always useful. Professor Mitchell's study of chapters i-xii is such a commentary. It shows complete familiarity with the recent literature, and a truly scientific readiness to adopt the latest conclusions of critics when they commend themselves as established. At the same time there is none of that rash haste, characteristic of so many critics, to adopt theories simply because they are the latest. In all his balancing of opinions the author holds a steady hand, and in his final decision manifests a sound critical judgment. The book contains, first, a valuable literature; then three introductory studies on *Isaiah* the prophet, the Times of *Isaiah*, and the Prophecies of *Isaiah*. These are followed by an admirable critical translation of Is. i-xii, in which passages regarded as later additions to the text are printed in italics; then by the comments on the text. In this part of the work the new method has been adopted of presenting the interpretation in the form of a continuous discussion of the text. In regard to the method of this work, the introduction seems open to the objection of taking up matters in an illogical order. If its three divisions were inverted, the order would be improved. Surely one ought to investigate first the question, which of the prophecies are to be ascribed to *Isaiah*, before one attempts a sketch of the life of the prophet based upon his writings; and a study of the times of *Isaiah* seems also logically to precede a study of his career and teaching in relation to the times. Placing translation together in one place is preferable to scattering it in fragments through the body of the treatise. The method of discussion in the commentary undoubtedly makes it more readable, but it appears to necessitate an abandonment of technical discussion of forms and constructions, and gives it more the look of a "popular" commentary than it deserves to have. Professor Mitchell's critical conclusions are in the main those of Duhm and the more radical commentators on *Isaiah*. Besides the chapters which are commonly regarded as later than *Isaiah*, he finds extensive editorial glosses all along through the admittedly genuine prophecies. To the reviewer it seems that there is often room for question whether his ground is well taken in these cases. But to discuss these points in detail is, of course, impossible here. As a whole, this work may be recommended as one of the best and most readable commentaries on *Isaiah*. For the theological student or educated layman, who does not read German, there is probably no more useful work. It is to be hoped that Professor Mitchell will be able to carry out his intention of giving us another volume on Is. xiii-xxxix. (Crowell, pp. 263. \$2.00.)

*Lectures on Prophecy*, by Benjamin H. Charles, D.D., is a modest and superficial study of predictive scripture in elucidation and defense of that cluster of beliefs that commonly attend an adoption of so-called pre-millennial views. The treatment lays emphasis upon the following themes: the three great world calamities, the flood, the tribulation just anterior to the coming of Christ, and the final loosing of Satan; the predictions of Daniel, which are judged to foretell the fortunes of Babylon, Persia, Greece, Rome, and the Papacy; the N. T. predictions forecasting the power, sin, and doom of Antichrist; the Jews, who are to be restored to Palestine under Christ; the

time of the Parousia ; and the Millennium. The most noteworthy chapters are those tracing through Scripture and history the evidences identifying Babylon, the Antichrist, and the Papacy ; and the study of "times," in which the rise of essential features of the Romish Church in A. D. 533, 610, and about 650, is connected with the Biblical period of 1260 years to show that the papal assumption of civil power and authority over all the church, its persecutions, and its apostasy were punished in 1793 and 1870, and that hence the Parousia may be looked for about 1910. The Millennium is estimated to last 360,000 years. The faults of the book are its meager range of Biblical ground, its limitation of apostasy and persecution and tribulation to single definite dates respectively, and the advancement of subordinate material to places of paramount importance. Its value lies in its summons to pay heed to predictive Scripture, to the destiny of the Jews, and to current sins. Would that an effort to construct an almanac in the study of predictive Scripture could give way to a study of its ethics! (Revell, pp. 320. \$1.25.)

In the brochure, *Das Dogma vom Neuen Testament*, Gustav Krüger has taken a decidedly positive, if not an altogether new position — that, inasmuch as the New Testament writings belong to the literature of the early Christian age, such disciplines as New Testament Introduction and New Testament Theology are really but parts of the literary and dogmatic criticism of that age, and have no right to be placed by themselves as isolated and specially-regarded studies ; in fact, that there can be no such thing as a New Testament study of any kind which has to do with an age when the New Testament did not as yet exist.

He claims that the truth of this position is more or less recognized by critics to-day, but that many who really admit it still retain the old arrangement for no better reason than that it is the arrangement traditionally recognized by the Church. Such a reason he makes light of, asserting that there can be no scientific work as long as it remains. In order to remove it, he believes there is one specific thing to do, and this is to get rid of the dogma concerning the New Testament, established for ecclesiastical reasons by the Catholic Church, and held, through legacy from it, by Protestantism to-day. This dogma he holds responsible for the special position given New Testament study, and says that to scientifically study the twenty-seven books which comprise the canon, one must really not study the New Testament ; one must study the general literature of the times in which these writings fall, and these writings simply as parts of this literature. In place, then, of such a discipline as New Testament Introduction, he would put the History of Early Christian Literature, and in place of New Testament Theology, the History of Early Christian Theology.

His pamphlet is not so much a generalized essay as a specific arraignment of contemporary critics — Holtzman heading the list, and Weizsäcker and Harnack not being spared. In the *vorrede* to his recently published *Neutestamentliche Theologie* (Freiburg & Leipzig, 1897), Holtzmann has replied to this criticism. From his radical standpoint, however, he has naturally not so very much to say. He agrees with Krüger in his theory, but says that the series, of which his work is a part, had purposed this arrangement, and so left him no choice in the matter ; while, in fact, when one considers the incomparable significance which the New Testament canon has come to have for the Christian theology and for all the possessions of our Christian life, such a separate

treatment of these books as, for instance, his work implies must be allowed to have some good sense behind it. At the same time, he admits that, as long as the church of to-day agrees with the ancient church in its opinion regarding these books, and, consequently, as long as the church of to-day has no further object than to justify the opinion it has, it is clearly evident that the battle-ground will be fenced in with the traditional bounds, and that the battlers can hope to overstep them only where it is imperative.

Krüger's pamphlet is entertaining reading. The position he takes is simply the Bible-as-literature idea gone wild, and yet it is a perfectly consistent outcome to the assumption that the only inspiration of which we can be sure lies in the teachings of Jesus Christ. For, if this is so, then we can be sure of no inspiration at all, since Christ's teachings come to us only through uninspired media, and so the whole New Testament is simply a part of the ordinary literature of the times and has no right to a specific treatment by itself. It is well to have the issue clearly made, even if it has to come through the taking of such an ultra position as Krüger's. The Scriptures either are or are not inspired—and if it be held that this does not, after all, draw any distinctive line, since inspiration may be nothing more than religious insight, so that any pious book may be inspired—it is well to remember that inspiration must either guarantee us a reliability of statement sufficient to make its religious truth authoritative, or it guarantees us nothing at all, and every man, in his spiritual consciousness, is a Bible to himself.

Dr. Henry Preserved Smith, the recently-appointed Professor of Biblical History and Interpretation and pastor at Amherst College, was this year the Ely lecturer at Union Theological Seminary. His lectures have just appeared under title *The Bible and Islam, or the Influence of the Old and New Testaments on the Religion of Mohammed*. Some slight cavil might be made at the form of the title, as the subject is rather the theology of the Qur'ān than the theology of Islam, by which should be meant the dogmatic theology of the Muslim church rather than the personal faith of Mohammed. But that is the merest detail, and the title was probably chosen as the simplest and the most easily understood of the people. Dr. Smith has produced a valuable and scholarly book, popular in the best sense, and clearly written if not always perfect in style. His object has been to construct a Theology of Mohammed, mostly from the Qur'ān, but also to some extent from the traditions, to arrange it in schematic order—doctrine of God, divine government, revelation and prophecy, etc., and comparing it with the scriptures of the Old and New Testaments to trace their influence and Mohammed's indebtedness. In the course of his investigation he brings out again and again the now generally accepted fact that that influence was greatly more Christian than Jewish, but does not make much progress towards solving the still dubious point of the exact nature of that Christian influence and of the form in which Christianity came to Mohammed. Still this limitation of Dr. Smith's words should not be urged against him, for, in the first place, it is very doubtful whether our present material enables us to answer that question, and secondly, such a fundamental and thorough piece of work as we have here should be received with gratitude and not cavil. This is not a book compiled at second-hand. It is the result of careful reading of the Qur'ān in the original by a trained theologian, and I do not know that there exists anything like it in English. The traditions have also been consulted in the original collections—indeed, it may

be said that Dr. Smith shows an excellent first-hand knowledge of al-Bukhārī, not by any means a common thing even among Arabists. The best German authorities have also been used, but with independence and judgment. Altogether, the book is one that may be cordially recommended. It will be found generally intelligible and readable, untechnical, and yet exact and scholarly. There is no index and a most inadequate table of contents. (Scribner's, pp. 319. \$1.50.)

The Bishop Paddock Lectures before the General Theological Seminary of New York were last year given by Bishop John Dowden of Edinburgh upon *The Theological Literature of the Church of England*. The field of the lectures is more limited than the title indicates, for all devotional and homiletical writings are excluded, and the review stops at the beginning of the present century. This book is not a bibliography. Having been prepared for delivery, it is rather a critical survey of the more prominent books written in defense of the doctrines of the Anglican Church against the assaults of the Romanist, the Puritan, and the unbeliever. (New York: E. & J. B. Young & Co., pp. 214. \$1.25.)

We welcome the appearance of a new and revised edition of Prof. Alexander F. Mitchell's lectures, *The Westminster Assembly, its History and Standards*. The original publication, from the pen of the well-known professor of Ecclesiastical History at St. Andrews was put forth in 1883. It can heartily be commended to the student or the general reader as the best presentation, within the limits of a compact volume, of the history and work of an ecclesiastical convention influential beyond any other in the story of English and American Puritanism, whether of the Presbyterian or the Congregational branch. (Presby. Board of Pub., pp. xxv, 539. \$2.00.)

Though the illustrations which adorn every page of the *Voyage of the Mayflower*, by Blanche McManus, are effective and their typographical setting is extremely attractive, we regret that we cannot commend the text by which they are accompanied. The brief narrative of Pilgrim story is defaced by too many errors to make the book a thoroughly reliable guide. (New York, E. R. Herrick & Co., pp. viii, 72. \$1.25.)

Our American people, even before the emigrations of this century, was a composite race to a degree not always remembered; and among its component elements not the least influential, especially in the Middle and Southern States (though New England itself was not without their presence), the Scotch-Irish, or, as Judge O. P. Temple calls them, the Covenanters. Insufficient justice has been done by most American historians to their share in determining the result of the Revolution and the opening up of the great central valleys of our land. Numbering at the outbreak of the Revolutionary struggle, as Judge Temple estimates, not less than 900,000, as compared with about 650,000 of Puritan New England stock, and 400,000 of Cavalier origin in Virginia, their influence in upbuilding the fortunes of the nation has doubtless been great, and this influence is now increasingly acknowledged by historical students. In Judge Temple's volume *The Covenanter, the Cavalier, and the Puritan*, this energetic race receives an enthusiastic eulogy. We could wish that he had not felt moved to paint the intolerance of early New England in so dark colors. It surprises a New England reader to find that he holds even Charles Francis Adams occasionally guilty of undue "ancestry worship."

The Puritans were neither so narrow nor so vindictive as he would have us believe. But Judge Temple has done well in calling attention to the sturdy virtues of the transplanted sons of Presbyterian Scotland, and to our country's debt to them. (Cincinnati, Robert Clarke Co., pp. xi, 260. \$1.50.)

*Leo XIII at the Bar of History* is a well-tempered discussion of the Papal plan for Christian unity as set forth in the Pope's recent Encyclical on the subject. The opening section on the Reunion of Christendom is succeeded by one embodying Leo XIII's Encyclical, and by another consisting of an Open Letter to the Pope, which appeared first in the "Washington Post" of July 27, 1896. Then follows a more thorough discussion of the questions raised in the Open Letter. Dr. McKim, who is the rector of the Church of the Epiphany in Washington, discusses the papal claims from the standpoint of a liberal Anglican. He quotes freely from the early Fathers in refutation of the more modern Roman Catholic exegesis of the Biblical passages bearing on the primacy of Peter and the like. The section on the Primacy Anciently Conceded to the Bishop of Rome is a well-balanced treatment of the subject, though it is wanting in thoroughness and finality. The quotations from the works of Gregory the Great on the title of "Universal Bishop" are selected with care and are well marshaled. The dogmas of the Immaculate Conception, and of the Infallibility of the Pope are examined in the light of Scripture and history, and Dr. McKim makes effective use of the utterances of some of the protesting Bishops on the occasion of the Vatican Council.

We commend this small work for its fairness and timeliness. But the subject admits of a more thorough treatment, even within the limits set by our author. And we fail to see why Dr. McKim's line of argument against the papal claims and other Roman pretensions does not undermine some of his own Anglican "preliminary propositions." (Washington, Gibson Bros., pp. 132. \$1.00.)

*Christian Missions and Social Progress*, by Rev. James S. Dennis, D.D., is a book of emphatic value for everyone interested in the progress of culture. It is characterized by a serious, and in a large degree successful, attempt to apply sociological principles and classifications to the work of Protestant missions. A general review of the work can be made only after the issue of the second volume. The lecture title is preserved. The four themes handled in Volume I are: (1) The Sociological Scope of Christian Missions; (2) The Social Evils of the Non-Christian World; (3) Ineffectual Remedies and the Causes of their Failure; (4) Christianity the Social Hope of the Nations. Volume II will discuss: (1) The Dawn of a Sociological Era in Missions; (2) The Contribution of Christian Missions to Social Progress. The Bibliography is admirable and the illustrations are a striking addition to the already fine quality of the text. We reserve a critical estimate until the appearance of Volume II, and meanwhile commend this careful and earnest book to all who love their kind. (Revell, pp. xvi, 468. \$2.50 per vol.)

Any one broadly interested in Christian history must necessarily be attracted, in some degree at least, to the study of Christian art. As an introduction to this field, a brief and non-technical hand-book of ecclesiastical architecture is greatly to be desired. To supply this want and thus to make easier a pathway which the American student finds peculiarly difficult, absent as he is from classical and mediæval examples of church-building, is

the aim of Prof. W. W. Martin's volume, *Manual of Ecclesiastical Architecture*. On the whole, the aim is fairly accomplished. The great historic styles of Christian building are clearly distinguished and their fundamental principles of construction are usually well explained. The illustrations are chosen with good judgment in most instances. We could wish, however, that the author's style of composition were more careful; that he had not avoided the expression of an opinion on disputed points of importance, as, for instance, the origin of the basilica; and that his illustrations of modern, and especially of American, architecture had been so selected as to give a juster and more appreciative conception of the present state of ecclesiastical architecture in the United States. A picture of Trinity Church, Boston, for instance, might well have been substituted for that of the New Old South. An example of the fine old New England "meeting-house" of the beginning of the present century, like Park Street, Boston, or Center Church, New Haven, might wisely have been added, if for no other purpose than to show that structures of real stateliness are not merely the product of the last few years of American history. (Cincinnati, Curts & Jennings, pp. xv, 429. \$2 00.)

We have before us three books on missionary topics. The most important of these is *The Gist of Japan*, by Rev. R. B. Peery, for many years a missionary of the Lutheran Church in that land. This book is designed to take a complete though brief survey of the whole situation in Japan, and describes the land, the people in their characteristics, their nature, their civilization, their morals, and their religion, and then gives the history of Christian missions, with a glance at present methods and problems. The work is carefully done, and will prove a useful help to every student of missions. Numerous illustrations embellish the book. (Revell, pp. 317. \$1.25.)

Another interesting narrative is that of Mrs. Grace Stott, who, in *Twenty-Six Years of Missionary Work in China*, gives the account of her own and her husband's labors in connection with the China Inland Mission. The story is a plain, straightforward one, not without its exciting incidents, but most useful in the picture of some of the more humble phases of a missionary's life. Theirs was a work of faith abundantly crowned with success. There are several illustrations. (Am. Tract Soc., pp. viii, 366. \$1.75.)

The third book, *Seven Years in Sierra Leone*, is by Arthur T. Pierson, D.D., and tells in graphic manner the wonderful story of the labors of William A. B. Johnson from 1816 to 1825. The power of the gospel is strikingly witnessed by the transformation wrought in that period. As narrating the work of a pioneer in that less known region the book is a valuable addition to our literature. (Revell, pp. 252. \$1.00.)

The Presbyterian Board of Publication has commenced the issue of a series of "Church Papers." No. 1 is *The Validity of Non-Prelatical Ordination*, by Professor George P. Fisher. No. 2, *The Anglican View of the Church*, by Dr. J. Oswald Dykes. These are admirable both in form and matter. If the series maintains the standard here set it will be a notable one. (Pp. 27 and 15.)

Professor Borden P. Bowne's recent work, entitled *A Theory of Thought and Knowledge*, has much in common with his earlier treatises. It is vigorous, direct, trenchant, unconventional. It is clear, not unduly elaborate, always easy to understand, and yet not quite well adapted for a class-room text-book,

by reason of a certain slackness and want of steady grip and unbroken progress of thought. It is, however, like all his writing, most wholesome work. We wish our young men might read him more. Possibly, he is too much of a seeming iconoclast among fashionable speculations to command a very wide current popularity. None the less we commend all his work. His thrust is pretty apt to be strong and to the point. "The root thought" of this new volume, as he declares it, "is that thought is an organic activity which unfolds from within, and can never be put together mechanically from without." This distinct and simple and positive affirmation discloses its presence everywhere throughout the book. It is very largely in evidence as a sword wherewith to slay. But its fertility as a seed is also made abundantly clear. The discussion conforms fairly well with the title of the work, and elaborates through eleven chapters the Theory of Thought, and through six chapters the Theory of Knowledge. His main contention is for a dualism of finite thought and being, which finds its unity and explanation in a free and wise creating Deity alone. In some of his discussions here, he more than suggests an agreement with Leibietz in his theory of pre-established harmony. Specially wholesome and clarifying are his comments upon the Categories of Causality, Necessity, Possibility, and Purpose; his sharp criticism of Herbert Spencer's inflated and unfounded arrogance; his pursuit of the fallacy of the Universal; and his tense and bracing sentences in the chapter upon Philosophic Skepticism. Features that seem unfortunate in the book are the weak handling of Spencer's theory of an individually inherited "race experience"; an inadequate treatment of Belief as contrasted with Knowledge; and the ever-recurring evidence of a want of a finishing touch upon the texture of thought and style of expression. (Harpers, pp. 389. \$1.50.)

The committee having in charge the selection of speakers for the American Lectures on the History of Religions were fortunate in securing Professor Daniel G. Brinton, of the University of Pennsylvania, to give the second course in the series so auspiciously opened by Professor Rhys Davids. These lectures on *Religions of Primitive Peoples* are models in their way. Graceful in style, precise in statement, revealing but unencumbered by a marvelous wealth of information, and referring in foot notes to a varied and abundant literature, they supply the general reader with a fascinating volume and present to the student an excellent handbook for widening investigation. His fundamental propositions cut across many of the theories of both conservative and radical students in the field of the history of religions, and, while they are doubtless not to be accepted in their entirety, they present phases of the phenomena of the religious life which it is of great value to have made prominent. If religion is to be studied scientifically, our author holds, an explanation must be found for the existence of religions "which is intelligible, which is verifiable, and which holds good for all of them, primitive or developed" (p. 46). Now "the universal postulate, the psychic origin of all religion is the belief that behind the sensuous, phenomenal world, distinct from it, giving it form, existence, and activity, lies the ultimate, invisible, immeasurable power of Mind, of conscious Will, of Intelligence, analogous in some way to our own; and—mark this essential corollary,—*that man is in communication with it.*" (p. 47.) He protests accordingly against the theory that Fetishism, Animism, Polytheism, etc., are separate religions characteristic of certain periods in human history. They are, on the other hand, expressive only of

different attempts to come into communication with the ultimate object of religion, all of which are more or less distinctly used in almost every religion from the lowest to the highest. Bearing this in mind, the book is intended as the demonstration and illustration of two theses. The author would show, first, that the similarity of religious conceptions between widely different peoples, *e.g.*, myths, is not due to the borrowing of one from another or to a primitive origin from which both are derived, but is to be accounted for from the identity of the mental constitution of all men and the certainty that given certain substantially similar stimuli the reactions will be substantially the same. The second proposition is this: Religious conceptions, exercises, etc., are not due to stimuli to conscious mental activity, but are caused by what the newer psychology would call "suggestions" to the "sub-conscious mentality." Such a derivation of religion is not, he holds, a degradation of it, for "man owes less to his conscious than to his sub-conscious intelligence, and of this religion has been the chief interpreter" (p. 227). There is a suggestiveness in such a position, especially in view of the present ritualistic and mystical tendencies in Protestant Christianity which is well worth noting. In the establishment of his theses respecting primitive religions, Professor Brinton accentuates the universality of the phenomenon of "Inspiration" where the individual through some kind of "suggestion" feels that he is no longer speaking for himself, but for God, and discusses various special stimuli to religious emotions, such as dreams, day and night, etc., and devotes three lectures to primitive religious expression, in the Word, in the Object, in the Rite, with a closing chapter on lines of development of primitive religions. Space will not admit of even an outline of his exceedingly rich and interesting treatment of these themes. In fact, the logic of his position depends on the wealth of illustration which he adduces, and it would be really a misrepresentation to separate one from the other. The book certainly represents a movement in the treatment of the history of religions that is of great significance. We have noted two or three misprints. On page 54, foot note, the name of the author of "Demoniac Possessions in China" is spelled "Nevins" instead of Nevius, and similarly in the index, and page 63, line 2, "on" is substituted for "or." (Putnams, pp. xvi, 264. \$1.50.)

Professor Charles M. Tyler has in the preface to his *Bases of Religious Belief* aptly characterized the book when he has called it a "resumé of the conclusions of modern thought." The work shows a familiarity with a wide range of current literature on the subject. In fact, it is rather remarkable that the author is able to introduce such an abundance of quotation and reference without more seriously clogging the current of thought. He writes in excellent temper, clearly, and at times eloquently. Nor can we refrain from praise of the exceptional beauty of the typography. It is throughout an unusually tasteful piece of book-making. It would seem to have assured to it the wide reading that it deserves. Dr. Tyler makes his central position to be that God is immanent in the world and in the nature of man, and it is only because of and through this immanence that He can be known. The "romantic" metaphysics that would attempt to reach a knowledge of God except as He comes into relation with man in one of these ways is striving for the unattainable. Man is religious because God is within him. The very capacity for religion is of itself a revelation of God. Religion itself "is the consciousness of a mysterious higher power or powers upon whom man feels

himself dependent, and with whom he desires to be united, in order to secure his present and future well-being" (p. 22). The justification of the belief in such a power or powers—*i. e.*, the basis of religious belief—must be sought in two ways—first, by the study of the religious history of the race, and, second, by the analysis of the ideals which man possesses. To the discussion of each of these topics one part of the book is devoted. The religious history of mankind shows a constantly developing upward movement from lower to higher religious conceptions, manifesting itself successively in Naturism, Animism, Anthropomorphism, and pure Monotheism. Herein is seen thus the infinite goodness of God unfolding itself in man's enlarged apprehension of the Divine Nature. The theological doctrine of the fall of man cannot be apprehended as really a moral catastrophe, unless it be conceived as pre-cosmic. "The truth implicit in the doctrine of the fall is that man possessed the innocence of an undeveloped being" (p. 47). The history of the religious life of mankind thus exhibits the progressive unfolding, in accordance with the goal set by God, of the human consciousness of the God immanent in it and in the world. The witness of history to the immanent God of infinite goodness is confirmed by an appeal to the existing consciousness of man. The starting point must be the insistence upon the real volitional personality of the ego. The self is not simply a bundle of sensations, without a string to hold the bundle together. We come to a knowledge of the world through its kinship with us, and are justified in putting into the outer world a causal and teleological will. The metaphysics of modern science has banished the conception of static matter, and has come to substitute something essentially allied to will. The realism of nature is no longer a physical but an ideal realism. Our metaphysical ideals, if thought is not to be suicidal, lead to the reality of the one infinite God. And our ethical and aesthetical ideals clothe this unity with goodness and beauty. Evolutionary ethics makes shipwreck upon the intolerable proposition that the higher may have been derived from the lower. But "the arsenal of Religious Philosophy is not exhausted when we have inferred the reality of the Divine Being from the existence in man's soul of the rational, moral, and aesthetical ideals. The highest ideal which attests the immanence of God in the self-consciousness of man is that of Love. These ideals are not proofs of the Divine existence. They are themselves the Divine immanent in man's self-consciousness" (p. 206). "The escape from the immanent Divinity is as impossible as the escape from self-consciousness, as the escape of the shadow from the body" (p. 207). Yet this immanence of God must not be conceived in the sense of a false pantheism which would obliterate the reality of a free volitional personality, and room must be allowed for a true mysticism. "The secret of the victories of Christianity is revealed as the conquest of human nature by Eternal Love immanent in the world from the first, and struggling for recognition" (p. 227). Ideas—rational, moral, and spiritual, have been the forces of human progress. They have no explanation apart from their realization in a being who is One, Wisdom, and Goodness, and in His essence absolute Liberty. He is immanent in the world and in its religious development from first to last. The attempt has been made thus briefly to outline the fundamental positions of the book. Any adequate criticism of them would involve a discussion of the whole modern tendency to over-emphasize the immanence of God. As a corrective to the excessive emphasis of the Divine

transcendence, the book will reward a careful reading. It has been impossible also to present any adequate impression of the breadth of field and variety of topic covered in the work. It really provides what its sub-title claims for it—"an outline of religious study." (Putnam's, pp. x, 273, \$1.50.)

Dr. John Bascom has long been known as a writer on a wide range of themes in philosophy, theology, and sociology. He has a singularly happy faculty of viewing things both broadly and keenly, and a most persistent purpose to state them as he believes they are, quite regardless of any authoritative dictum. He has, at the same time, an unfortunate tendency to occasional wide lapses from clearness of expression, which it is charity to lay to the charge of hasty or careless writing. His latest work on *Evolution and Religion* shows these characteristic excellences and defects. In this book, as in his other writings, Dr. Bascom insists vigorously on the self-sufficiency of the reason of man, and the essential validity of the products of the human consciousness, whether in the realm of the sense or of the reason or of the religious spirit. He makes a continuous protest against the attempt to interpret two of these in the terms of the other, but is also altogether unwilling to set them off into different spheres mutually indifferent or hostile. At the same time he is a thoroughgoing believer in the conception of evolution as the key to a knowledge of the universe. Such being the case, it is evident that evolution, as treated by him, is not the same thing as the crude fashioning of materialism or the vague cloud-wreathing of subjective idealism. The author has a clear conception that evolution is not a simple upward path from stage to stage, with or without some original intelligence; but that evolution is a web binding the whole world into one; higher and lower continually interacting, each indispensable to all, and the whole governed by a law of progress, and shot through with intelligence. This is one of the strong points of the work. Furthermore, Dr. Bascom shows a clearness of thought too often wanting in evolutionary writers when he entirely refuses to define the *terminus ad quem* of the evolutionary process. It is God, to be sure, but "God is known rather as a growing revelation than as a fixed formula or a perfected presence." "The only thing in any way absolute is that we follow on to know the Lord." In so far he is more logical than many—yes, than most—evolutionary theists. But the question still remains how can there be any absolute at all. If, dominated by the law of evolution, the human mind once, as Dr. Bascom says, found rest in the volitional conception of God, and now finds rest in the evolutional conception of Him, why is not the inference a fair one that the law of evolution will force the evolutionary conception, in turn, to give place to some other? Why must not evolution evolve itself away as a received concept? Logically, the evolutionist is the only person in the world to whom must be denied the possibility of asserting the absolute-ness of evolution. Under stress of the evolutionary conception, the historic doctrines of the church respecting Christ, sin, etc., must, according to our author, pass away. The very fact that they are historic shows that their form of the apprehension of truth must be outgrown. The world is moving onward to the Lord. This is the absolute truth, and all else must be judged by it. While we must emphatically dissent from the main conclusion of the book, we feel that to a thoughtful reader it will prove stimulating, for its superb candor, for its assertion of the spiritual in man, for the many brilliant phrases scattered through it, for its large apprehension of evolution and the

fine analysis of its problem, and, lastly, from the fact that, in spite of the author's deeply religious faith, one must agree with him in his confession that "while the conception of evolution we accept is thoroughly theistic, stated simply on the formal side, it does not differ very much from purely mechanical evolution." (Putnam's, pp. 205, \$1.25.)

The Open Court Publishing Company has issued under the title *Philosophy of India* three brief essays by Professor Garbe of the University at Tuebingen. The essays are entitled respectively, "Brief Outline of the History of Indian Philosophy," "The Connection between Greek and Indian Philosophy," and "Hindoo Monism, who were its Authors, Priests, or Warriors?" The limits of each paper are too brief for more than most condensed treatment of the topics involved, but as such they will prove of interest, especially in this time of awakened interest in oriental studies, (pp. 88, 50 cents.)

Any book by Professor A. B. Bruce is sure of a wide and eager reading, and we doubt not such will be the reception of his recent Gifford lectures on *The Providential Order of the World*, delivered before the University of Glasgow. They show the graces of style and the conciliatory, mediating spirit which his readers have come to expect of the apologetic work of their distinguished author. We cannot avoid the feeling that the speaker took too seriously to heart the provision of Lord Gifford's will that the lectures should be "popular" in character; for they show a degree of leisurely amplification of the topics treated, which though perhaps appropriate for a Sunday afternoon audience is rather wearisome to the reader of an apologetic treatise. The book would have been improved if after delivery the lectures had been compressed about one-third. For example, a reader of ordinary intelligence does not require an amplification of three pages to understand what the author means by saying that "the best known object lessons illustrative of the malign power of conventional reverence are supplied by the fate of Socrates and the tragic story of Christ" (p. 318) after the principle to be illustrated had already been fully expounded. The book is really a theodicy centering in the nature and history of man, and purposing to uphold the immanent activity through human character and life of a personal God. Man, whether conceived as a product of an evolutionary process or of a peculiar act of special creation, is the climax of creation. He must be fairly thought as the purposed goal of the universe. As opposed to the pessimistic view of a non-moral deity, the God working in the world must be thought as moral, and working for the good of man. The standard of human worth and the good which God would bring man is a moral good. When so conceived the history of races and the life of individuals, viewed broadly, are most rationally interpreted in accordance with a law of progress toward a moral good. The book abounds in helpful suggestions respecting current problems which vex the heads and hearts of the men of our day. (Scribners, pp. x, 346, \$2.50.)

Another book for "to-day"! Isn't it time to have something adapted to "to-morrow"? Rev. Minot J. Savage publishes the discourses delivered after his removal to New York under the title, *Religion for To-day*. As in his other books, Mr. Savage writes in an exceedingly simple and lucid style. He appears to aim first of all to make himself intelligible even to the less intelligent among his readers or hearers. The "I" is used rather excessively—

sometimes a dozen times on one page. But this is certainly better than to use the editorial or royal "we," as some ministers are beginning to do in their sermons, and inexpressibly better than to try to avoid egotism by saying "the writer." In Mr. Savage's case the egotism is not merely formal, but real. He assumes the tone of one who knows about all that is worth knowing, and has attained a height of knowledge which few others have reached. He can never refrain from savage attacks on the old orthodoxy in which he was brought up, and which he himself preached for several years. He seems to think it impossible that any one can really believe it. He accuses orthodox ministers of really concealing their beliefs, *e. g.*, pp. 130, 131. One is led to wonder whether Mr. Savage himself used to preach what he did not believe before he left the orthodox pulpit. He has, at any rate, a rare talent for showing up the weak side of the old theology; he makes his task the easier, however, by caricaturing the doctrines condemned. He generally portrays the medieval form of the views which he assails. He probably is quite sincere in his representation of the opinions which he denounces. But if so, one cannot but marvel at some things that he says, *e. g.*, p. 140. Speaking of II Tim. iii. 16, he says: "If you will read it in the Revised Version, read it as every scholar knows it ought to be read and has known it for years: you will find it runs in this way: 'Every scripture which is given by inspiration of God is profitable.' It does not say what scripture. . . . There was no book, New Testament or Old, which the writer had in mind when he used the word 'scripture.'" Inasmuch as every real scholar knows that the A. V. reading of II Tim. iii. 16 is by no means unquestionably incorrect, and knows, moreover, that the author does unquestionably refer here to the Old Testament, Mr. Savage's dictum must go for the very little that it is worth. He is fond of saying that he has studied carefully the subject under discussion, and then gives his conclusion in a tone which implies that the last word has been uttered. Speaking of the doctrine of forgiveness, he has no fairer way of representing it than to say: "If I may sin as much as I please until I am sixty or seventy years old, and then by the touch of the priestly hands and the administration of consecrated oil I may be forgiven, the past wiped out, and the gate of paradise flung wide open for me," etc. And then he says: "I proclaim to you that there is no such thing as forgiveness in this universe in the sense of suddenly or miraculously wiping out the past" (p. 185). A straw man is easily demolished. Forgiveness, according to Mr. Savage, cannot be much needed, inasmuch as his view of man's origin and character is such that nothing worse can be said about him than that "he has been making mistakes, and trying to rectify them" (p. 134). Mr. Savage says many things so well that one cannot but regret that he so often seems to sacrifice truth and candor to rhetorical effect. (Geo. H. Ellis, pp. 250. \$1.00.)

We are not told in *The Christ of God* who the author is except his bare name, Charles H. Mann. But Mr. Mann tells us that, whereas in all other spheres of knowledge gigantic strides have been made, the science of Christian truth still remains befogged in medieval darkness. He repeatedly complains that, in this respect, we are as much behind the times as astronomers would be who should still hold to the Ptolemaic theory of the universe. Accordingly Mr. Mann undertakes, so to speak, to introduce Copernicanism into Christian theology. The spiritual sky, he thinks, is still to the most of us a solid firmament instead of an infinite ethereal space; and he says: "It is

my faith that the sky-like phenomena of religious life may be removed by the recognition of their real origin." The book deals chiefly with the problem of Christology. Christ is rightly regarded as "the center of our Christian religious system," as the sun is the center of our astronomical system. And just here the author finds the hint which leads to his great revelation: "The only sun we know anything about by direct consciousness is a tiny image of the sun on the retina of the eye; . . . our knowledge is what that image has declared to us." So, he concludes, "if we would know our divine Father, from the very nature of our methods for receiving all truth such knowledge must come from an image of God which shall be God's Son, begotten by influx from Him into our life, who shall declare Him" (pp. 33-35). Why this spiritual image from which we get our knowledge of God should be called "Son" does not appear. For the analogy used only suggests that somehow men have an intuition of God—a spiritual image on the spiritual retina. There is no ground for assuming an intermediary person, who acts as a revealer. And yet the author calmly proceeds to say (p. 36): "This principle furnishes us with the law for a new interpretation of the life of Jesus Christ, an interpretation which will give us a knowledge of God corresponding to our knowledge of the material universe. We may look upon His life as the image of God, begotten in the life of man during man's spiritual history." He waxes bold as he goes on, and finally declares (p. 37): "Jesus Christ is a vision of God stamped on the retina of the eye of the race of men by the light of divine truth during the ages of man's spiritual evolution. . . . No other kind of Son could be born of God to be seen of men, and God can never be seen except through such a Son." So far we might imagine that the Son of God is, after all, nothing but man's conception of God. In the next chapter, however, our author speaks as if he regarded Jesus as a historical person. "The people among whom He appeared was one of the most obscure upon the earth" (p. 41). Moreover, he finds a wonderful key to the true Copernican understanding of divine things in the fact that Christ spoke in *parables*. "The language in which Jesus Christ as the Son of God declares to the world His divine Father must be, in the first place, a universal language, and, in the second place, its message must be to man's soul. . . . There is but one language which meets these two essential requirements, and that is the language of the parable" (p. 44). In other words, we must interpret Christ's life symbolically. The author says that his doctrine does not require us to deny the reality of Jesus' earthly body. Yet this he regards as of minor importance. "Whether Jesus should be looked upon as a material, flesh-and-blood, historical man, as He has been regarded by the church; or as a representative vision of God seen in the spiritual world by the opening of the spiritual senses of the writers of the New Testament, and reported by them as though seen in this world; or whether the story should be received as a parable of God and of His relation to man, dictated from heaven to the New Testament writers; or whether the life of Jesus Christ as a historical phenomenon should be explained in some other way, the spiritual meaning is of supreme import, and is undisturbed by any conclusions we may arrive at concerning the natural reality of the facts of this divine history" (p. 59). With this view of the personality of Jesus, it is not surprising that he later (p. 75) should say: "The image in which God reveals Himself to man's eyes must be according to the position which He actually occupies in man's heart." Further on (p. 79) it is

said: "As the apprehension of God by man will grow in the coming states of the Church, the more glorious aspects of the life of Jesus Christ will come to be known as never before." The upshot seems to be that men are going gradually to acquire a more adequate conception of God; and, whatever that conception may be, it will be regarded as embodied in Jesus Christ. This hardly looks like a Copernican revolution in Christian theology; and Mr. Mann, be he a Swedenborgian, or a Hegelian, or a Ritschlian, or a compound of the three, will not probably live to see any great revolution following as the result of his book. A man who does not know or care whether Jesus Christ was a historical personage or not is not likely to be accepted as an authoritative expounder of what Christianity is. (Putnam, pp. 120. \$1.00.)

Sir J. William Dawson has an exceptional faculty of presenting in a thoroughly interesting way for popular appropriation the facts and conclusions drawn from a long life of careful scientific toil. His "Lowell Lectures" for 1895, published under the title *Relics of Primeval Life*, are no exception to this rule. It would be hard to find a more interesting presentation than is given in this profusely illustrated book of the facts respecting the lowest forms of animal life as discovered among the fossils. He takes occasion to present once more the evidence in favor of the animal structure of the Eozoon found by Dawson among the Laurentian rocks of Canada. He still holds firmly to his earlier position in spite of the skeptical criticism which has been directed against this view. The work closes with a demand that those who hold the abiogenetic theory of the origin of life return to the basis of tested scientific fact rather than continue to rely solely on biological hypothesis. (Revell, pp. xiv, 336, \$1.50.)

An anonymous pamphlet, *The Soteriology of Jesus*, contains, mostly in quotations, a review of historic theories and biblical statements regarding the Atonement, with a curiously indefinite conclusion. (Dunlap Printing Co., Philadelphia, pp. 106.)

The volume entitled *Genesis of the Social Conscience* by Professor H. S. Nash of the Episcopal Theological School, Cambridge, treats of the relation between the establishment of Christianity in Europe and the Social Conscience. It is difficult reading—partly from lack of lucidity of style, partly from the fullness and subtlety of the thought and the affluence of philosophical and historic material. The main contention of the book, that it is to Christianity that is due an aggrandized individual worth, is not particularly fresh; but the relation of this fact to the social and organic problems of the day is put with much freshness and force. It is the great truth apt to be overlooked in current thought. Another value in the book is that it carries back the genesis of present day social interest into the past, and shows in a masterly way how history has been developing the ancient generic interest in the individual "soul" into the concrete valuation of the individual man, through the power of the Gospel. He is trying to show also how religious motives and theological conceptions were schooling the world for the social freedom and worth of the average individual man in the pressing organic problems of to-day. "Organic," he tells us, is the contemporary substitute for "orthodoxy." "All this is well," he says, "after its kind. But a danger attends it. In pouring out the bathing water of individualism we may possibly spill out the baby—Individualism. The desire and need of our time is not less individ-

uality, but an individuality that is more vital and deep." The great work of Christianity, based upon a "monotheistic idea of God which unifies and co-ordinates, was to furnish "a driving power strong enough to force the definition of man down through the lowest stratum of society, as it lay under the hand of theory." As democracy is the goal of history, so the goal of Christian social conscience is the individualization of the man at the bottom, and the moralization of his functions. The unity of God, the ideals of the Gospel, the standards of the Kingdom, and the sense of sin, are all-potent factors in the process, and they have been gradually creating the social conscience of the reformer.

Wide reading, deep thinking, and generally tenable conclusions characterize the book. But we feel that the thought is not very clearly expressed, and that there is over-refinement of analysis and burden of details not thoroughly digested in the plan of his work. Fortunately, the first chapter gives a very full outline of his thought. (Macmillan, pp. 309. \$1.50.)

*The Social Teaching of Jesus*, by Professor Shailer Matthews of Chicago University, is based upon essays which have appeared in the "American Journal of Sociology," rewritten and enlarged. It is the most scholarly and satisfactory book that has yet appeared in this country on the subject. The chapters are based on minute exegetical study (as indicated by references at foot of the page) and yet preserve the charm of the essay style. The distinguishing characteristic of the book as compared with others in this line, is its sanity. The author finds large social elements in the teaching of Christ, but he does not try to make our Lord a Sociologist, as some do, nor does he forget the religious impulse in the human interest. One need not agree with every conclusion of the author to recognize these elements of scholarly fairness in his attempt to get at certain great principles in Christ's method of social teaching. He confines himself to a few themes, Man, Society, The Family, The State, Wealth, Social Life, The Forces of Human Progress, The Process of Social Regeneration. In these chapters one discovers many a modern note, but we do not discover an utter reversal of older emphasis and interpretation. It is, on the whole, a conservative book—a type much needed in so-called "Christian Sociology," where disproportional emphasis and one-sided exegesis have so discredited the value of this study. The book cannot fail to do good. A full index of texts is appended. A classification of these texts topically with the texts printed in full would have made a very valuable appendix. (Macmillan, pp. 235. \$1.50.)

*A Life for a Life* gathers up three addresses delivered by the late Henry Drummond at the students' conference at Northfield in 1893. Mr. Moody adds a "Tribute," and an excellent portrait is prefixed. (Revell, pp. 75. 25c.)

Whatever bears the signature of Amos R. Wells of "The Golden Rule," is sure to be breezy and stimulating in thought, and either pithy or picturesque in style. His latest book, *Sunday-school Success*, which is in part made up of articles that have already appeared in various periodicals, is therefore a welcome addition to the little circle of really useful handbooks regarding a difficult, but most vital, part of church work. There are over forty chapters, all short, confined to a single topic, and characterized with much ingenious variety of method; and these are so marshaled together as to constitute a fairly comprehensive treatise. Perhaps the best things in the book are found

under such captions as Getting Attention, Inspiring Questions, Illustrations and Applications, Righteous Padding, Side-Tracking the Teacher, and the like. These all relate, of course, to the duties of the teacher when actually face to face with his class. Hardly less valuable, as far as they go, are most of the suggestions about Preparing the Lesson, Those Temperance and Missionary Lessons, Around the Council Fire, etc., which have to do with the self-discipline and general preparation of the teacher. To these are added many bright chapters about Who should Teach, about the Superintendent's duties, about the relation of the Sunday-school to other organizations, about the library, about music and devotional exercises, etc.

The sparkle and dash, the amazing versatility, the humor and satire of the writer's style are so engaging and entertaining that the book is sure to be read, and sure to enable its solid value in spirit and purpose to become effective. Mr. Wells is himself a veteran among Sunday-school workers, and a brilliant example of the success he believes should be attained. And if his words can raise his readers towards his own high standard of consecration, of studious perseverance, of elastic, tactful, strategic method, and of invincible enthusiasm, he will surely have done a signal service where it is much needed.

We cannot dismiss the book, however, without a word or two of regret about one or two defects of scope in it, as in most writing about Sunday-school affairs. It lacks somewhat in emphasis on the imperative need of broad and genuine scholarship among Sunday-school teachers. To be sure, the praises of a harmony of the Gospels are sung exuberantly, and there is an interesting chapter on Teaching the Psalms; but one misses any valuable reference to the broad grasp of Biblical history in all its manifold aspects which is fundamental to the cumulative effect of lessons, as well as any fruitful recognition of literary sympathy as essential to sound interpretation. The duty of study on the teacher's part is vigorously asserted, but far too little help is given about how to study scientifically. The Bible merits the best study, and it usually gets the worst.

And this leads naturally to the further remark that we miss an adequate treatment of the part of Sunday-school work which deals with young men and women and with adults. Here is one of the most difficult and most neglected problems of the whole field. In too many cases the entire organization of catechetical work puts the elementary grades so much in the foreground that the higher ones fade away into hazy indistinctness. It is astonishing how few Sunday-school workers seem to realize that merely childish ways of using the Bible, and merely childish methods of approaching Christian topics, and merely childish efforts at character-building are certain, if not vigorously supplemented later, to produce a childish type of Christianity or a positive revulsion against all Christianity. Doubtless Mr. Wells feels this as strongly as anyone. But his book would have been still more helpful if it had emphatically and clearly brought some of these higher aspects of the matter to the front. (Fleming H. Revell Co., pp. 300. \$1.25.)

## Alumni News.

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The degree of Doctor of Divinity was conferred upon Isaac C. Meserve, '69, of New Haven, by Gates College at the last Commencement.

David B. Hubbard, '72, was re-elected Registrar of the Hartford North Association at the annual meeting, held October 5.

Clark S. Beardslee, '79, will speak on "The Doctrine of Regeneration as held in our Churches To-day," at the thirty-first annual meeting of the Connecticut General Conference to be held at Bridgeport, November 16 and 17. At the same meeting Henry H. Kelsey, '79, will speak on "The Responsibility of the Membership of the Churches for the Salvation of Souls in the Outside World."

Clarence H. Barber, '80, of Manchester, delivered the address on "Our Mission as Christian Endeavorers" at the tenth anniversary exercises of the Christian Endeavor Society connected with the First Church of Christ, West Hartford, held October 10. Mr. Barber will speak on "Scriptural Church Discipline" at the General Conference of Connecticut to be held in Bridgeport, November 16 and 17.

Dwight M. Pratt, '80, has renewed his resignation as pastor of The Williston Church, Portland, Me., to take effect November 1. Mr. Pratt has served the church seven years, the longest pastorate in its history, and under his leadership it has grown to be the second in size in the state. The church refuses to accept the resignation.

George W. Andrews, '82, Dalton, Mass., spent his vacation in California.

Herman P. Fisher, '83, pastor of the First Church, Crookston, Minn., spent the month of August in Massachusetts, devoting a part of the time to special historical studies at Amherst College and in Boston. At the June meeting of the officers and corporation of Fargo College Mr. Fisher was elected to membership on the Board of Trustees.

Arthur L. Gillett, '83, read a paper on "How to Get Sermons from Nature," at the annual meeting of the Hartford North Association, held October 5.

At the forty-second annual meeting of the Minnesota State Association, held at Montevideo the last week in September, the importance and needs of Windom Institute was a subject of discussion. Robert P. Herrick, '83, who presented its early history and present needs, was introduced as "the originator of the enterprise." A debt on the Institute to the amount of \$10,000 was raised at this meeting. The Minneapolis *Journal* refers as follows to Mr. Herrick's official report as Superintendent for the State of the Sunday-school and Publishing Society :

"A prophecy for twenty-five years into the future was Rev. R. P. Herrick's way of encouraging the churches in their endeavors for Sunday-school work. Mr. Herrick is superintendent for the State work of the Congrega-

tional society and the best-informed man in Minnesota in his line. This was the ninth annual report of the Sunday-school missionary work of the society. Mr. Herrick briefly sketched the probable condition of the cities and villages of Minnesota twenty-five years hence as compared with conditions twenty-five years ago. In 1872 the cities were but large villages and the towns frontier trading posts. In 1922, according to his picture, the great northern section of the state would have much the same development as northern Wisconsin at the present time. The large cities would have a large suburban population, the larger villages would be young cities of from 4,000 to 5,000, and the present hamlets would be flourishing villages. The question followed, 'What are we doing now for the Christian development of Minnesota twenty-five years hence ?'

"In the past year the society had established nine Sunday-schools in the larger villages and cities; fourteen in places averaging 100 inhabitants; and seventeen in country districts. This total of forty by no means measured the opportunities. Much more could be done with increased forces and means and some provision for work among the foreign peoples in the state."

The church at Newington, Herbert Macy, '83, pastor, celebrated, Oct. 2 and 3, the one hundred and seventy-fifth anniversary of the church and the centennial of the church edifice. The exercises of Saturday consisted chiefly of historic reminiscences and greetings. On Sunday a historical sermon was preached by the pastor, and other appropriate services were held.

Amherst College has conferred the degree of Doctor of Divinity on Charles S. Nash, '83, of the Pacific Theological Seminary, Oakland, Cal.

The Yonkers "Westminster Tidings," speaking of C. S. Lane, '84, of Mt. Vernon, N. Y., says, in part, "The phenomenal development of the Mt. Vernon Church in membership, financial standing, and in all praiseworthy spiritual activities has been largely due to Mr. Lane's faithful work as pastor and preacher during nearly ten years of service."

Almon J. Dyer, '86, was installed pastor of the church in Sharon, Mass., October 5. Charles F. Weeden, '87, gave the right hand of fellowship.

Founders' Day was observed by the Center Church, Hartford, October 10, it being the 264th anniversary of the church. Williston Walker, '86, preached the sermon. The sermon was printed in the Hartford *Courant*, Monday, October 11.

Arthur Titcomb, '88, has completed his work as assistant pastor of the First Church, Springfield, Mass.

At the 68th annual meeting of the Wethersfield and Berlin Sunday-school Union, held at Rocky Hill in September, Edward E. Nourse, '91, read a paper on "The Higher Criticism as an Aid to the Devotional Study of the Bible."

Fred T. Knight, '95, has accepted a call to the pastorate of the Park and Downs Church, Norfolk Downs, Quincy, Mass. The church was organized July 27, and Mr. Knight becomes its first pastor.

Rev. W. C. Rhoades, '97, has begun a successful work as Principal of the academy at Chadron, Neb., which is under charge of the Congregational Education Society.

## Seminary Annals.

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### JOSHUA WILSON ALLEN.

On the second of October died Mr. Joshua W. Allen, the youngest trustee of the Seminary, but one whose efficient service of the institution and intimate connection with its affairs as secretary of the Executive Committee, as well as his rare personal characteristics, had won for him a large place in the esteem of all those closely connected with the institutional life; while his unusual business ability, together with his qualities of heart, had made for him a place in the life of Hartford quite unusual for one of his years.

Mr. Allen was born in Hartford March 2, 1864. He graduated from Yale college in the class of '88. The following year he became connected with the administration of the business affairs of the Seminary and remained there, making for himself year by year a place of larger usefulness and wider efficiency, until his death. On the eighth of last July it was found necessary to perform an operation to remove certain glands from his neck. In spite of the surgical treatment he never recovered, suffering acute pain for many weeks. The cause of his death was lympho-sarcoma. At its meeting, held Tuesday, October 5, the Faculty passed the following vote:—

But for the strength and comfort of a living faith in the living God, the death of our beloved collaborer, Mr. Joshua W. Allen—an event so altogether unforeseen, and so seemingly subversive of all his promise and hope and of our constraining need—would be deemed an irreparable loss, a shock unbearably abrupt, and would leave us bewildered as well as bereft. His life was so buoyant and abounding, so suggestive of unalloyed encouragement, that we freely and only gloried in its expanding scope, and hardly once recalled that he ever was, or ever could be, amenable to death. We fondly counted upon his companionship and aid for many years to come without the drawback of a single disturbing premonition or fear.

But though blind to his mortal frailty, we have clearly and gladly recognized his large personal worth, and the surpassing value of his intimate alliance with us in the varying and sometimes perplexing fortunes of our official life. His overflowing energy, his inherent nobility, his inwrought integrity, and his genius for good fellowship have commanded our daily admiration and pride. In his management of diversified, intricate, and sometimes delicate interests of our inner corporate life our eye has been repeatedly arrested, not

alone by his almost perfect official effectiveness, but as well by the continual disclosure of an almost inimitable skill. His vigilant regard for the good name of our Seminary, his loving concern for the welfare of all our students and of each of us, his delightful comradeship, and his enheartening good cheer have bound our hearts to him with an unusual tenderness of affection and esteem, and have made him seem to each of us and to every inhabitant of this Hall like a brother and personal friend.

In his recent advancement to larger opportunity and heavier responsibility of service in our common cause we gratefully acknowledged his unquestioned merit, and welcomed him as a most valuable and valued coefficient in our earnest struggle for the enhancement of the influence and honor of our institutional name. And it was not without eagerness that we anticipated and awaited an ample and early increment of solidity and strength in the pressing financial interests to which he was just beginning to bring the attention of his discreet and resolute mind.

All this goodly measure of high personal quality and administrative capacity in our departed brother we have continually discerned and declared. But now that his earthly fellowship and helpfulness are henceforth denied, our present sense of hopeless loss of what he was to be transcends by far our former sense of what he was, until we come near to feeling his death a calamity, harming us beyond repair. As we sit in the near presence of the event, we are like one humbled and dumb under God's rebuke.

But a firm belief in God, and in His loving kindness toward our brother and toward this place is our refuge. And in the solace of this faith we acknowledge with devout thanksgiving the abounding blessings already wrought for us in the Providence of God through our brother's heaven-inspired and ever-inspiring consecration to our cause. The splendid ardor of his life and the glowing fervor of his heart have unquenchably enkindled ours. We glory and find comfort in the faith that our copartner in the toils and patience of this life is—still and evermore our shining champion and friend—now robed in white and crowned with righteousness through the faithfulness of God and the redeeming mercy of Christ. And we find in this experience new encouragement to prayer, on our own behalf and on behalf of the stricken parents, the widowed companion, and the orphaned offspring that we may all be held in the Father's name, kept from the evil of this world, made holy by the holy word, and brought with all God's saints into the immediate fellowship and vision of the glory of the ever blessed Christ.

#### OPENING OF THE SIXTY-FOURTH YEAR.

The Seminary opened Wednesday evening, October 6, with an address before the students and friends of the institution by President Hartranft. Owing to the recent death of Mr. Joshua W. Allen, honored and beloved by all, the customary reception was omitted.

President Hartranft opened his address with a just and tender tribute to the memory of Mr. Allen. The theme of the evening was Theological Education.

The science of Pedagogy is one of the most important themes of current thought. Without pausing to dwell on the various schools and philosophies of education that have existed in the past, it is enough to refer to some of those now current. There are three chief tendencies. The first is utilitarian, finding the goal of education in the everyday efficiency which it secures for the student. The second accentuates formal culture, where the aim of education is conceived to be largely disciplinary. The third is the Herbartian school, which makes moral culture, the development of character, the supreme thing in education. The last has been influential in the impulse toward a great reformation in our schools, especially in those of the lower grades. Its force is, however, moving upwards, and the theological seminaries must feel the movement. This fact, then, would lead to the suggestion as to some things a theological school must do.

*First*, then, in general agreement with the main position of Herbart, though dissenting from a vast amount of his detailed treatment, the chief aim of a theological seminary should be the cultivation of character. All the curriculum should have this end in view. Not knowledge, as Newman held, is the aim, but knowledge subservient to character. This thought lies imbedded in the Scripture read. (II Pet. i.) All class-room work should have righteousness, truth, conformity to God as its aim. This idea has had some control in shaping certain movements in theological education in Germany. Every theological study can be made to serve this end. *Second*, The theological seminary should seek to find some balance between the conception that the individual is the object of training and the view that the object is the class in its solidarity. Here is a fruitful field of modern pedagogic discussion, with the tendency at present to accent the training of the individual. This is true, that the finest results come through individualistic training. The seminary must mould the ego. But the solidarity of the class must also be recognized. It is essential to smooth by attrition the rough edges of individualism. Not one alone will suffice, but both must be preserved and co-ordinated. Another current controversy toward which, in the *third* place, the seminary must take up a position, is that respecting the material of education. It is a principle of modern education that all the material of education should be concrete. What, then, are the great concretes? (1) God is the great concrete, God, so long banished from popular education; (2) Natural Sciences. These are an expression of God; (3) Man, in his constitution and personality; (4) Society; (5) Man as organized in social relations, *i. e.* the State; (6) Man, as organized in religion. These are the concretes which should be taught. The theological seminary of the future must concern itself with the religious and moral aspects of all of these. These all to be enlarged and corrected by the study of the Bible. This, then, is the material of theological education. The *fourth* question that arises is that of method. Given the material, what are the processes through which the student must go? (1) The discovery of the material; (2) The description of it; (3) The criticism of it; (4) The explanation or interpretation of it; (5) The numbers and proportion of the material; (6) The evolution or history of the material; (7) The systemizing of the material; (8) The application of the results of the previous lines of study. These present not so much the science as the technique of pedagogics. The *fifth* question that arises is, Where shall there be found a rational unity in pedagogy? This is to be found in him who

is the source from which the knowledge issues. Hence it must be in Theology, which is the science of God. Pedagogics, of whatever sort, must be based on Psychology, Psychology on a sound Metaphysics, and Metaphysics must be based on God. God will be enthroned in the universities. A *sixth* topic of current pedagogic instruction is the question of method. There has been much effort wasted to fix upon a unitary method. This is a useless attempt. The instruction should be as various as the circumstances require. Why not use lectures, or text-book, or some other method, if the ends are best gained in that way? In certain fields of study the seeing and handling of the material is well nigh indispensable, *e. g.* in becoming familiar with a machine. This, however, cannot eliminate the necessity of pure abstract thinking. In the seminary instruction, too, allowance must be made for the opportunities of original research. The principle of discipline, the principle of utility, the principle of interest are all valuable. But they lose in large measure their value when any one is exalted to the position of the sole principle. They must all be held. In the *seventh* place, the theological seminary should stimulate the desire for the impartation of the practical side of seminary instruction. It would be of the greatest service if, in relation to the seminary of the future, there should be a Church under the guidance of the professors, where students might labor as assistants under supervision, on the principle of the normal schools, where, too, there might be a model Sunday-school and the closest relation to varied sociological organizations.

At the close of his address the President announced the year formally opened, and after the singing of a hymn and the benediction the audience was dismissed.

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A larger number than usual of the Faculty spent the major part of the summer in Hartford. Professors Gillett, Jacobus, Merriam, Paton, and Perry were away only for a week or two at a time; Professor Beardslee spent the summer at Vernon, Conn.; President Hartranft at Lake Placid; Professors Macdonald and Pratt divided the time about equally between Hartford and the Maine coast; Professor Mead spent the first half of the vacation at Saratoga and the last half in the neighborhood of South Williamstown, Mass.; Professor Mitchell was at Saratoga as usual, and Professor Walker remained at his summer home in Brattleboro, Vt.

Of the Senior class, Mr. Deming has been supplying at Wilson's Station and at Blue Hills; Mr. Hall at the mission at Millville, near Naugatuck, and at Long Hill chapel, Burnside; Mr. Prentiss at Weathersfield Center, Vt.; Mr. Schaufler, at Longmeadow, Mass., in the absence of the pastor, Rev. S. G. Barnes; Mr. Beadle at Veazie, Me.; and Mr. Boardman at Bangor, Me. Of the remaining members of the class Mr. Bolt and Mr. Heghinian remained in Hartford. Mr. Williams preached during June and July, Mr. Brand was at home in Oberlin, Mr. Buswell spent his time at Ackworth, N. H., Mr. Capen was in Boston and Falmouth, Mass., Mr. Fiske has been engaged in business in Boston, Mr. Hawley has been at home in Farmington, and Mr. Redfield at Vernon, Conn. Most of these have preached occasionally. Miss Caskey has been in Morristown, N. J., and Miss Sanderson in Cleveland, O.

Of the members of the Middle class, Mr. Dunning spent two months traveling in                   Mr. Lombard was acting pastor of the Congregational Church in Steuben, Me. ; Mr. Olds acted as pastor of a newly established church in Irvington, Wis. ; Mr. Schmavonian has been engaged in literary work in New York, while Mr. Shabaz has been canvassing. Of the others Mr. Chase has been visiting friends in Central New York, Mr. Gaylord has been at his home in Barre, Mass., Mr. Mather has been in New York, Mr. Sanderson in Cleveland, O., Mr. Tre Fethren at Lake Sunapee, N. H., and Mr. Yarrow at Northfield, Mass. Miss Burroughs was at her home, Coxsackie-on-Hudson, N. Y., and Miss Holmes spent the vacation in Eastport, Me., at her home.

The first Seminary prayer-meeting for the year was held Friday evening, October 8th, in the music room. Mr. Capen was the leader and the subject was, "What Shall we Make the Key-note of the New Year ?" At the close of the prayer-meeting, the usual informal reception to the new students was held. Mr. Schauffler, the president of the Students' Association, presided and welcomed the new men in the name of the Association. Mr. Hawley represented the senior class, speaking on the " Ideals of the Seminary." The next speaker was Mr. Sanderson, who spoke for the middle class on the " Relations of the Students to the Faculty and the City." Mr. Ballou responded for the new men. After the close of the speaking, some time was spent in getting acquainted and in singing college songs.

The public engagements filled by the Faculty since the close of the seminary year have been as follows: President Hartranft, address at the Schwenckfelder's Gedächtniss-Tag, Sept. 24, address at Newington centennial, Oct. 2, address to graduating class of the training school for nurses at the city hospital, Oct. 6, address at the opening of the seminary, Oct. 6 ; Professor Beardslee, Bible Study address before the Tolland C. E. Union at Tolland, Conn., July 21, and at Coventry, Conn., Oct. 27 ; Professor Gillett, paper before the Hartford North Association on " How to get Sermons from Nature," Oct. 5 ; Professor Jacobus, sermon before the graduating class of the Hotchkiss School, Lakeville, Conn., June 27, sermon at the ordination of Fred T. Knight, '95, Wollaston, Mass., Oct. 5 ; Professor Mead, paper before the Minister's Meeting, Saratoga, on " The Gospels *versus* the Epistles," Aug. 2 ; Professor Merriam, address at the High School graduation, Pittsford, Vt., June 18, address at the centennial of the founder of Williston Seminary, Easthampton, Mass., June 21, paper before the Hartford Central Association on " Some Literary Utopias," Sept. 26 ; Professor Mitchell, address before the Saratoga Minister's Meeting on " The Proposed Re-adjustment of the Pauline Chronology," Sept. 12, address before Sunday-school teachers, Saratoga, on " St. Paul's Career," Sept. 19 ; Professor Paton, paper before the Conn. Ministerial Association on " The Bible as Literature," June 13 ; Professor Pratt, address before the Providence Congregational Club on " Spirituality in Church Music," June 7, paper before the Music Teachers' National Association, N. Y., on " Music in Theological Schools," June 25.

It is expected that Professor Charles E. Garman, D.D., of Amherst College, who was prevented last year by ill-health from lecturing will be able this year to address the students.

Professor Pratt continues this year the instruction he has for two years

past been giving in Mt. Holyoke and Smith Colleges on the History and Science of Music.

The semi-annual meeting of the Students' Association met Oct. 15, in accordance with the constitution. The meeting was adjourned until Oct. 20, at which time Mr. E. F. Sanderson was elected vice-president in place of Mr. Lingelbach, who has not returned to the Seminary this year. Mr. Ballou was elected secretary-treasurer for the year. It was voted to adopt a system of weekly offerings by the students. Unless otherwise specified, the money thus raised will be divided according to a fixed ratio among the six Congregational missionary societies and the Fund for Ministerial Relief.

The Middle Class have chosen officers for this year as follows : President, E. B. Tre Fethren ; Vice-President, P. W. Yarrow ; Secretary-Treasurer, M. D. Dunning ; prayer-meeting committee, C. B. Olds.

By vote of the Faculty all Seminary exercises were suspended from Tuesday afternoon, October 12, until noon on Friday, October 15, to enable the students to attend the annual meeting of the American Board. A very large proportion of the students went for at least a part of the time.

The experiment is being tried at evening prayers, after supper, of having the leader read a few verses instead of having the members of the leader's class repeat verses in order.

The tennis courts have been put in order and the schedule arranged. From now on the courts will be in constant use so long as the weather remains favorable.

The students have decided to take the following papers for the reading-room : *New York Tribune*, *Boston Herald*, *Chicago Inter-Ocean*, *Springfield Republican*, *Harper's Weekly*, *Life*, *Public Opinion*, and *Scientific American*. The annual auction sale of these papers was held Monday, October 11. The purchasers are entitled to the papers after a certain length of time has elapsed from date of issue.

The first general exercises of the Seminary were held Oct. 20. The hour was devoted to accounts of vacation experiences. Mr. Dunning gave an account of his trip abroad, Mr. Fiske of his experiences in business, Mr. Olds of his work in Wisconsin, where he had charge of a newly-organized church, and Mr. Prentiss of his work in Vermont.

Professors Merriam, Mitchell, and Walker have been appointed a committee of the faculty to co-operate with the committee of the students to plan and arrange for the home and city missionary work of the year.

On Monday afternoon, October 11, Prof. Jacobus devoted his hour with the Senior class to a discussion of the newly discovered "Sayings of Our Lord," with special reference to their bearing upon the authorship of the first canonical gospel. In connection with his course in Pauline Introduction, the Senior class is to make a special investigation of the chronology of Paul's life, with special reference to the new dating advocated by Harnack and Dr. McGiffert. The thesis embodying the results of this study will be accepted in lieu of an examination upon the course.

The annual meeting of the Inter-Seminary Missionary Alliance for the

Central district will be held with the Theological Seminary of the Dutch Reformed Church, at New Brunswick, N. J., November 5-7. The last similar convention was held at Hartford in the spring of 1896 and made a deep impression upon the institutions represented. The alliance is inter-denominational, and the Central district comprises the seminaries in the district centering around New York. At the meetings all kinds of missionary work at home and abroad are considered with special reference to the relations of theological students to them. Hartford will be represented at this convention by delegates. There will be no national convention this year, as it was voted at the meeting in Chicago last November that two district conventions should be held in place of it for the year 1897-98.

Professor Jacobus is to deliver this year the "Stone Lectures" at Princeton Theological Seminary, December 6-13.

Rev. Josiah T. Tucker, D.D., well known as an influential minister and religious journalist in Massachusetts, and one of the four founders of the "Boston Recorder," died June 12th, at the age of eighty-four. Dr. Tucker was for seven years a trustee of Hartford Seminary, being elected in 1866.

Among the publications of the Faculty during the summer are the following: Professor Gillett, review of Dr. Gordon's "Immortality and the New Theodicy," in the Presbyterian and Reformed Review, October; Professor Jacobus, contribution to "Theologischen Studien," a *Festschrift* in commemoration of the seventieth birthday of Prof. Dr. Bernhard Weiss of Berlin, on "The Citation Eph. v. 14, as Affecting the Paulinity of the Epistle," June, article on "A Recent Controversy in the Harmony of Acts and Galatians," in the Presbyterian and Reformed Review, July, in the same periodical, review of Stiffler's Commentary on Romans, October; Professor Macdonald, reviews of Nöldecke's "Zur Grammatik des Classischen Arabisch," and Sobenheim's "Madraset el-Azwag," in the American Journal of Semitic, July; Professor Mead, article on "The Fatherhood of God," in the American Journal of Theology, July, review of Professor R. M. Wenley's "Contemporary Theology and Theism," in the Expositor, June; Professor Mitchell, article on "Josephus," in the Library of the World's Best Literature, review of Harnack's "History of Dogma," vol. ii, in the American Journal of Theology; Professor Paton, dissertation on "The Original Form of the Holiness Code," article on "The Social, Industrial, and Political Life of Israel between 950 and 821 B. C.," in the Biblical World; Professor Pratt, article on "Strategy about Hymn-singing," in the N. Y. Evangelist, Aug. 19, reviews of Weiss' "Die Musikalischen Instrumente des A. T." and of Zenner's "Der Chorgesänge im Buche der Psalmen," in the American Journal of Theology, October.

## ROLL OF STUDENTS.

### WILLIAM THOMPSON FELLOW.

EDWIN WHITNEY BISHOP, . . . . . Göttingen, Germany.  
Williams College, 1892; Hartford Seminary, 1897; Licensed, 1894.

### JOHN S. WELLES FELLOW.

JOHN ERNEST MERRILL, PH.D., . . . . . Berlin, Germany.  
University of Minnesota, 1891; Hartford Seminary, 1896; Licensed, 1896.

### CANDIDATES FOR THE DEGREE OF PH.D.

JOHN LUTHER KILBON, . . . . . Boston, Mass.  
Williams College, 1886; Hartford Seminary, 1889; Ordained, 1889.

OLIVER WILLIAM MEANS, . . . . . Enfield, Conn.  
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

RICHARD WRIGHT, . . . . . Windsor Locks, Conn.  
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

### GRADUATE STUDENTS.

J. SPENCER VOORHEES, . . . . . Rocky Hill, N. J.  
Princeton University, 1881; Andover Seminary, 1884; Ordained, 1884.

### SENIOR CLASS.

HARRY ANNESLEY BEADLE, . . . . . Hartford, Conn.  
Bangor Theological Seminary; Licensed, 1897.

JOHN RUSSELL BOARDMAN, . . . . . Bangor, Me.  
University of Maine, 1888; Licensed, 1897.

WILLIAM WEEKS BOLT, . . . . . Hartford, Conn.  
Beloit College, 1893; Licensed, 1897.

CHARLES ALVAN BRAND, . . . . . Oberlin, O.  
Oberlin College, 1895; Licensed, 1897.

JESSE BUSWELL, . . . . . Hartford, Conn.  
Amherst College, 1893; Licensed, 1897.

EDWARD WARREN CAPEN, . . . . . Boston, Mass.  
Amherst College, 1894; Licensed, 1897.

MARY OLIVIA CASKEY, . . . . . Morristown, N. J.  
Mt. Holyoke College, 1895.

VERNON HENRY DEMING,	Rootstown, O.
Oberlin College, 1895; Licensed, 1897.	
GEORGE WALTER FISKE,	Holliston, Mass.
Amherst College, 1895; Licensed, 1897.	
RANSOM BRISSETTE HALL,	Redfield, S. D.
Redfield College, 1895; Licensed, 1896.	
JOHN AMON HAWLEY,	Farmington, Conn.
Oberlin College, 1895; Licensed, 1897.	
SAMUEL STEPHEN HEGHINIAN,	Marash, Turkey.
Central Turkey College, 1890; Central Turkey Theological Seminary, 1895.	
WILLIAM CARLOS PRENTISS,	So. Hadley Falls, Mass.
Oberlin College, 1895; Licensed, 1897.	
CHARLES PHILIP REDFIELD,	Vernon, Conn.
Williams College, 1893; Licensed, 1897.	
LYDIA ELIZABETH SANDERSON,	Cleveland, O.
Mt. Holyoke College, 1895.	
HENRY PARK SCHAUFFLER,	Cleveland, O.
Amherst College, 1893; Licensed, 1897.	
BENJAMIN ALLEN WILLIAMS,	Columbus, O.
Oberlin College, 1895; Licensed, 1897.	
MIDDLE CLASS.	
GRACE BURROUGHS,	Coxsackie-on-Hudson, N. Y.
Mt. Holyoke College, 1896.	
STANLEY ALEXANDER CHASE,	Nashville, Tenn.
Oberlin College, 1896.	
MORTON DEXTER DUNNING,	Boston, Mass.
Amherst College, 1896.	
JOSEPH HOWARD GAYLORD,	Barre, Mass.
Amherst College, 1896.	
ALICE MAY HOLMES,	Eastport, Me.
Mt. Holyoke College, 1895.	
FRANK ALANSON LOMBARD,	Sutton, Mass.
Amherst College, 1896.	
JAMES ARTHUR LYTHE,	Lawrence, Mass.
Williams College, 1896.	
WILLIAM ARNOT MATHER,	New York City, N. Y.
Princeton University, 1896.	
CHARLES BURNELL OLDS,	Beloit, Wis.
Beloit College, 1896.	

EDWARD FREDERICK SANDERSON,	Cleveland, Ohio.
Amherst College, 1896.	
ARSENE BARKEV SCHMAVONIAN,	Constantinople, Turkey.
Robert College, 1895.	
BABA NWEEYA SHAHBAZ,	Ada Oroomiah, Persia.
Oroomiah College, 1891.	
EUGENE BYRON TRE FETHREN,	Webster, S. D.
Redfield College, 1894; Licensed, 1894.	
PHILIP WALTER YARROW,	Fall River, Mass.
Princeton University, 1896.	
JUNIOR CLASS.	
HARRY ALLEN GRANT ABBE,	West Hartford, Conn.
Yale University, 1892.	
VAHAN SIMEON BABASINIAN,	Samsoun, Turkey.
Anatolia College, 1895.	
WILLIAM JOHN BALLOU,	Wallingford, Vt.
Brown University, 1897.	
WALTER RAYMOND BLACKMER,	Belchertown, Mass.
Amherst College, 1897.	
EDMUND ALDEN BURNHAM,	St. Louis, Mo.
Amherst College, 1894.	
PAYSON LEWIS CURTISS,	Charlestown, Ohio.
Oberlin College, 1896.	
CHARLES ALBERT DOWNS,	Jamesport, N. Y.
Oberlin College, 1897.	
SAMUEL ASA FISKE,	Shelburne, Mass.
Amherst College, 1897.	
ALBERT COOLEY FULTON,	Elmira, N. Y.
Princeton University, 1897.	
LEWIS HODOÚS,	Cleveland, Ohio.
Western Reserve University, 1897.	
EDITH WILSON LEAVITT,	Melrose, Mass.
Mt. Holyoke College, 1897.	
FREDERICK BURNHAM LYMAN,	Watertown, Mass.
Amherst College, 1897.	
AUGUSTINE PARKER MANWELL,	Lynn, Mass.
Amherst College, 1897.	
ELLIOTT FORD TALMADGE,	Hartford, Conn.
Oberlin College.	

JOHN MOORE TROUT, M.A.,	Princeton University, 1896.	Bridgeville, Del.
CHARLES ERNEST WHITE,	Brown University, 1897.	Bellows Falls, Vt.

## STUDENTS SPECIALIZING.

FRANCIS MAY BLATCHFORD,	Ogontz School.	Chicago, Ill.
MARY ALMÉE GOODMAN,	Smith College, 1896.	Hartford, Conn.
WILLIAM CUSHMAN HAWKS,	Amherst College, 1885.	Hartford, Conn.
GIUSEPPE MERLINO,	French American College.	Windsor Locks, Conn.
MABEL SHACKLEY,	Albion College, 1897.	Hartford, Conn.

## SUMMARY.

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HARTFORD, CONN.

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EDITORIAL BOARD:—Professor Arthur Lincoln Gillett, Professor Waldo Selden Pratt, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Edward Warren Capen.

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It is always difficult when widespread interest in a topic has engendered an extensive literature for anybody but the trained specialist to know what books he can best use to inform himself upon the subject in hand. We are confident that our readers will find Professor Paton's carefully classified list of books precisely what those interested in the critical study of the Old Testament have been consciously or unconsciously in need of for a long time. Professor Mead's article on Phenomenalism touches, with his customary clarity of style and acuteness of reasoning, an influential mood of thinking in current theological literature.

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Few men in the Congregational pulpit are better fitted to write on the use of liturgical forms in public worship than Dr. E. P. Parker of the South Church, Hartford. Few have as well exemplified the great value of the careful study and appropriate assimilation of the treasures of devotional expression embedded in the great liturgies of the Christian church. It is with especial pleasure, therefore, that we at this time print his address to the Conference Club of the students of Hartford Seminary. Professor Perry's brief article on the important bearing upon Congregationalism of Dr. Hort's recent studies in early church history

will be of interest to all who are observers of the development of the self-consciousness of modern Congregationalism.

Much that is being said in these days by the critics of traditional views, so called, is being urged in the professed interests of a genuine piety. Many of the old conceptions, it is said, are merely formal and void of life, and are clung to only because of their hoary dignity, regardless of their moribund condition. Sham and cant and form and outworn creeds, like tattered garments and rigid wineskins, must be cast away. Religion, faith, profession, preaching, must now and henceforth be true to life — themselves must be things of life. All must abandon tradition, and instead search out anew the changeless verities of things demonstrably true. Much like this is often heard and seen. One effect of this sort of contention for thorough religious sincerity has been to diminish the esteem in which the Bible is held, not simply as authoritatively inspired, but as a source and depository of Divine truth. This is a tendency which those zealous for the honor of the Christian Scriptures should feel impelled to check. There lie before them two chief efficient methods: First, the display of a religious life that should be above all need of defense or chance of reproach. It should be made apparent, beyond all uncertainty, that the faith rooted in the Word of God draws its life from divine realities, and that the preaching of such a faith is continually inspired by the spirit of life. In the second place, let the living energy of the Christian Scriptures as they stand be clearly set forth and cogently brought to bear on current thought and activity. There are scenes and incidents and sentiments within the sacred pages that may become radiant as the sun in his strength. Let their full glory be unveiled. How many people to-day have been led to hear the very sobs of Hosea, or felt the throbings of his indignant and affectionate heart, on the occasion of his wife's unfaithfulness, and have learned to see therein the revelation of the heart of God? But why should that soul-stirring outbreak of moral anguish and desire, so true to life, so full of God, be longer stifled? If only all the thrilling message of that one book were well and widely reproduced, far less would be heard of the claim that the Christian Scriptures and the deep essentials of the Christian faith have become antiquated or lost

their power over life. And so through all the list. The Christian Scriptures are the living Word of the living God. Never was there stronger appeal than now that their full vigor and faithfulness should be made to appear.

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The Bay Conference of California deserves the thanks of the whole Congregational body for the firmness, wisdom, and brotherly kindness with which it has conducted the exceedingly difficult case of Rev. C. O. Brown. They have vindicated the efficiency of the Congregational way. They have wrought for the elevation of the Christian ministry. They have showed an abundant charity. Their official action based on Mr. Brown's confession appears to have been the only one possible, and their personal treatment of him showed forth a truly Christlike spirit.

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Both the "Congregationalist" and "Christian Work" have recently published articles in regard to the Revised Version of the Bible, and its present use. They agree in finding that the Revision has made considerable progress among ministers, that the scholarly judgment is all in its favor, but that it has not, as yet, won its way to any marked extent among the laity. Both find the reason for this failure in the fact of high price, and both blame the American Bible Society for handicapping the Revised Version by refusing to print it. We are quite ready to accept the facts as stated in regard to the circulation of the Revised Version. We feel, however, that the inferences drawn are not wholly warranted. The high price has, no doubt, had much to do with the slow sales; but it is only fair to say that the firm of Thomas Nelson & Sons has done much to reduce the price, and has shown commendable enterprise in pushing its sales, although prices for the two versions are by no means equal. We wish very much that the Bible Society would amend its constitution, or take any other necessary step, in order to print the Revision, but we are bound to say that the charge against it is, in our judgment, unfounded. For the people in our churches, who would naturally be the first to employ the Revised Version, are not now using the Bible Society Bibles. That Society does not print Teachers' Bibles, with helps of various sorts; and the Bibles that our Sunday-

school teachers are using are published by Nelson, or Bagster, the Oxford Press, or other such firm. There are also various special editions of the Authorized Version, which many religious papers, including the "Congregationalist" itself, have pushed with their constituency, by offering them as premiums. These are the Bibles that keep the Revision out of our churches, and not those published by the Bible Society. The religious press of the country, or at least the business end of it, needs converting quite as much as the American Bible Society. But there is another reason more important than any that has been mentioned, why the Revised Version has not been more popular. No edition has yet appeared containing marginal references. Young Bible students in this country have been taught to use references, and until these are supplied with the Revision, a large sale among the Bible-using class can hardly be expected. Price has something to do with the matter, but references, we are convinced, have more.

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There is, moreover, another element in this matter not to be overlooked. The announcement is now definitely made that the American Version of the Bible is to be published in 1899. This will consist of the Revised Version, improved by the insertion in the text of the suggestions of the American company of Revisers. The publication of this Version will surely complicate the situation as regards the circulation of the Revision in this country. It is, perhaps, just as well that, up to the present time, no large progress has been made in its popular acceptance of that Version, for that would make the case for the American Version well nigh hopeless. As it is, it may be that this new candidate for popular favor will have the best opportunity of making its way. Let the Bible Society print this in cheap form; let makers of Teachers' Bibles adopt it, and issue it in similar forms to their editions of the Authorized Version; let the religious press be subsidized to offer it as premiums for the year 1900; and, above all, let references be inserted in all the standard editions, and there will then be, we think, a very good chance that the next twenty years will see a very wide acceptance of what, undoubtedly, is the best English Version of the Scriptures at present available.

## USE OF LITURGICAL FORMS IN WORSHIP.

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The chief parts of that public worship of God for which Christian people should assemble in the sanctuary, are nowhere better defined than in the *General Exhortation* preceding Morning and Evening Service as contained in the Episcopalian Book of Common Prayer: — to acknowledge our sins before God; to render thanks for the great benefits we have received at his hands; to set forth his most worthy praise; to hear his most holy word; and to ask those things which are requisite and necessary as well for the body as the soul.

This statement seems comprehensive and complete, for the Invocation which is commonly made in our churches is related to the beginning of worship, as the Benediction is to the close of it.

There can be little difference, if any, among Christians, in respect of this general scheme of public worship.

The question which here concerns us, and upon which there has been, is, and long will be great diversity of opinion and stout controversy, is one that has respect to the *form* rather than the *substance* of worship. How can this order of divine service be most suitably and profitably conducted? How can its several parts be best performed for the honor of God and the edification of the worshiping assembly?

It is a question that should not be lightly settled in accordance with unenlightened preferences or prejudices, but in accordance with deeper convictions as to what will, on the whole, most adequately subserve and promote the great and solemn ends which are contemplated in public worship. That all good, conscientious, devout, and candid Christians will ever reach the point of agreement in such convictions, is too much to expect. We, ourselves, often fluctuate in respect of such convictions. I sometimes feel like siding with the Quakers, and sitting with them in silence except as the spirit moves, here and there, to utterance;

and, with them, ridding worship of every possible vestige of vesture. Then, again, I feel like going to the opposite extreme, with the ritualists, to find in visible signs and symbols a forth-setting of such things as neither silence can meditate nor human speech express.

Where is the golden mean between these extremes, the point of gravity between these oscillations? Is it where Puritanism made its mark, or where Episcopalianism has fixed its forms? Or is it somewhere between these two, where freedom and communion are together preserved; and are we, Congregationalists, groping and feeling our way to that point, with manifold experimentation, which, however crude, is on the whole hopeful and promising? Yes, we are. And this gradual transition from an anti-liturgic to a non-liturgic state and feeling, and thence to the present state wherein we are, here and there, introducing liturgical elements, invented or borrowed, wherewith to make our worship more suitable and helpful, is one of great significance and importance, which no young man, in training for the ministry, can afford to leave unstudied.

It signifies a widespread and deep dissatisfaction with the bare, bleak, colorless modes of worship which have hitherto prevailed in our churches, and an equally widespread and deep desire for some changes that shall give warmth and grace to our services, and bring the people into a larger and more cordial fellowship in worship.

It should be remembered that all this, and even much more than this, is perfectly compatible with the strictest and soundest Congregationalism.

This is our liberty,— any Congregational church might adopt the order for worship and for the administration of the sacraments contained in the Book of Common Prayer, and yet remain as truly a Congregational church as it now is. We are no more tied up to the non-liturgical, than we are likely to be to the liturgical. We are not committed to either conformity, non-conformity, or uniformity. There may be a peril in this liberty, as there is in all liberty. And I want to emphasize this thing,— that every young minister should carefully and religiously strive to use his liberty in this respect as not abusing

it. He is the servant of the church to whom he ministers. He is bound by all considerations to respect the feelings, the wishes, and even, to some considerable degree, the prejudices of his people. He is not to thrust novelties in their face, nor to foist innovations upon their habits against their will. He is to proceed in ways of improvement with caution, with tact, with all gentle indirection, with timely and tentative motions, having first gained the confidence of his people in his good sense and judgment. To proceed otherwise is both folly and presumption.

Then, again, the service of public worship should be adjusted to the external conditions of it. That which is exceedingly impressive in a great cathedral may be almost ridiculous in a narrow and plain meeting-house, where there is nothing better than common-place in the conditions of the case. We should never forget that a pure and spiritual worship is perfectly compatible with the simplest forms and offices. We should be on our guard against a religious culture which, in becoming or trying to become artistic, stifles the free spirit of religion, and reduces worship to an excitement of the sensibilities and a gratification of that in us which craves entertainment.

Deeper than any question of ritual is the question of the heart's adoration. Enrichment of worship that fails of the spiritual enrichment and edification of the worshipers is only so much tawdry decoration. In this doctrine and tradition of our fathers we should be firmly anchored.

Having said this, I proceed to say that, in my opinion, the public worship of God in our Christian assemblies can be made more attractive, more effective, more conducive to spiritual enrichment and edification, by the introduction and use of liturgical elements;—that is, by the use of approved, if not fixed, forms of worship in which the people can express their faith, their praise, their thanksgivings, their prayers, their sacred feelings.

Take, for instance, the reading of God's word. Suppose we should follow something like the course of the Christian year, and have its prominent points about which both Scriptural lessons and sermons should naturally cluster, might there not be a gracious preparation and expectation for them in the minds of the people, and might there not be a gain upon the too preva-

lent custom of reading the Scriptures at random, and drawing the sermon bow at a venture?

As to other parts of worship, the case seems even clearer.

What we need first of all to bear in mind is, that it is *public* and not *private* worship which is to be attended. It is the *common* prayer, thanksgiving, and praise that are to be voiced and expressed. This can best be done in the use of some forms, familiar as well as general, which the people may readily follow, and in which they may, either silently or audibly, unite, without difficulty, as in the Lord's Prayer, or in the General Confession or Thanksgiving, or in the reading of the Te Deum. "Let the people praise Thee, O God, yea, let all the people praise Thee!" This is not to be done by proxy. I do not say that it cannot be done as following the unfamiliar extemporalizations of the minister. But I do say that the ministers are few who have the rare gift to lead such congregational or common worship in strains of their own impromptu composing, and that, at the best, some common form, prescribed and readily familiar, is requisite for the common worship. If the people are to unite and participate, it must be in something that they all may know and can readily use. We say, "Let us unite in singing to the praise of God,"— and then give out a specific hymn-form in which people unite. We say, "Let us unite in prayer," and then proceed without announcing or even beginning any strain in which people can very well unite. It is not a question of single and fixed forms, but of the introduction and use of some forms,— sentences, responses, readings, praises, prayers, thanksgivings, tested by time, hallowed by immemorial usage, fragrant with sweet and holy associations,— in which, as suitable, familiar, and precious, all may participate and unite, as in some dear hymn which they know, by heart.

To come somewhat closer to the heart of the subject, let me say, First,— It is much to be desired that our ministers should make a diligent study of prepared forms of prayer, of which there are many accessible and valuable volumes. Second,— Our ministers should have both liberty and encouragement to make judicious use of classic and catholic forms of prayer in their conduct of public worship.

As to the first point, it touches an invaluable means of education and culture for those who are summoned to lead public worship. And in respect of what other duties of their vocation are education and culture more needed? The study of homiletics is based upon the literature of the pulpit. The culture requisite for the conduct of congregational devotions should be based upon the literature of prayer.

When certain disciples begged the Master to teach them how to pray, He did not merely counsel them to keep their hearts warm, but gave them an incomparable form of prayer.

The prayers of the church, stored in various liturgies, are an inestimable treasure. With them, or such of them as he may readily obtain, in hand for private study, the minister would be wonderfully aided both in respect of the subject-matter and the form of his own public prayers. And if now and then some of their felicitous phrases should install themselves in his prayers, or the current of his utterances should imperceptibly glide into their larger and deeper stream, or his weariness and emptiness should take refuge in the strength and fullness of their provision, would it not be very well indeed?

This brings us to that second point, the liberty, without stealth or embarrassment, to use such forms of prayer, and to make them familiar to the people, by such use. I cannot understand the laudation of extemporaneous public prayer, or why we should make such careful preparation to speak as from God to men, and neglect all preparation in speaking from and for men to God. Nor can I understand the force of any objection to the occasional and even frequent use of time-honored and time-hallowed forms of public prayer, into which the church has for ages poured the wealth of her gratitude and supplication, to offer it unto God.

Ministers need such relief and aid under the great burden of public devotion. If their sufficiency is of God, does not God meet their insufficiency by just these assistances? Imperfect as our preaching often is, our public praying is far more faulty and ineffective. For one person who is inattentive to the sermon, there are ten, at least, inattentive to the prayer. I do not wonder at it. . Something more than a right state of heart is

requisite. An intellectual labor is involved. In the concentration of one's mental powers upon the work of fashioning a form of address that shall combine simplicity, propriety, directness, discrimination, comprehensiveness, brevity, and fervor, something more than unpremeditated art would seem to be necessary. Nor is that business of invention, arrangement, and expression always conducive to spirituality. On the other hand, if one neglects that business in public prayer, his prayers are sure to become sprawling and slovenly outpourings of such inconsequence and disorder, that no one will long be edified by them. Suppose he laboriously pre-composes them, and then tries to fill them with spirit and life, which is far better than before. Even then his four or five distinct prayers in the course of a Sunday's services will probably prove too much for him, or for any reasonable expectation of inspiration. Suppose now that the minister, under what I call the tremendous burden and strain of this sequence of most solemn service, takes up, now and then, some suitable and beautiful form, into which he can pour his soul with heartiness, freedom, and comfort, will not the relief so afforded him prove also a relief to the congregation, to whose ears comes the grateful sound of a fitly-framed and sweetly-tuned prayer, expressing what they need, excluding what is irrelevant, in whose reverent and rhythmic movement they are caught and carried upward together, and which is a hundred-fold more precious because it has served the same good purpose for thousands of souls in ages past, and is now and ever a bond of communion for all saints?

Oh, when I think in what abundance and variety such forms of devotion are furnished to us from the eminent saints of ages past, which are like golden vials full of odors sweet, whose proper use would give ministers so great relief and assistance, not as excluding the free exercise of their own gifts and inspirations, but as supplying their frequent lack of both gift and inspiration, and offering to their weakness such strains as best serve to both quicken and voice devotion; when I think of the morning prayer for grace, and the evening prayer against perils, and the General Thanksgiving, and the prayer for the whole estate of Christ's militant church, and the dear old Litany with its heart-searching

supplications and tender responses, and those brief, beautiful, precious collects than which nothing more wonderful was ever born of God's spirit in forms of devotion; and other like things, to whose intrinsic excellence holy associations give an altogether new worth, and in which the sad and glad music of the Holy Church Universal sweetly sounds, as in the sea-shells one hears the murmur of the ocean, I wonder that we should so long, or any longer make a merit of practicing total abstinence from all such wealth of free provision, and persist in indulging ourselves in either extemporaneous or premeditated mediocrity.

The congregations committed to our charge would, I believe, be greatly profited and blest, by the introduction of some such liturgical elements in their worship, over and above all their profit and blessing in the mere acts of worship. It would foster a spirit of devotion, inculcate sound ideas of worship, and promote the habits and manners of reverence. It would tend directly and powerfully to banish the eccentricities of the pert and flippant, the infelicities of the ignorant, and all those pious soliloquies and vagrant ramblings which too often mar and spoil our service of prayer.

Every objection against this use of forms of devotion, as limiting freedom, hindering spirituality, suppressing spontaneity, and fostering formalism, might be urged with equal force against our approved use of hymns. Many of the most precious of those in use, are forms of prayers:—“Rock of Ages,” “Jesus, Lover of my Soul,” “Lead, Kindly Light,” “Abide with me,” “My faith looks up to Thee!” If we use them intelligently or profitably, we *pray by and in them*.

These hymn-prayers are unquestionably the forms in which our common prayer is chiefly offered, and we should be very grateful for them. Are they any the less profitable because composed elsewhere and long ago? Does constant use impair their value? Do they foster formalism? How much they assist people in pouring out their “praise and plaint meekly and duly”! They voice our aspirations and desires more adequately than we ourselves can do. And they enable us to unite in supplication as in praise and thanksgiving.

If choirs may lead devotion by *singing* such hymnic forms,

why may not the minister likewise lead it in *saying* forms of prayer? In fact, the singing style of prayer is less simple, more ritualistic, and more liable to perversion, than the other.

It seems to me that such use of forms of prayer as I have indicated would inevitably promote the *congregationalizing* of worship; teaching us how to pray, what to pray for, uniting us in prayer, delivering us from innumerable offenses against good taste, reverence, and edification. Their use would bring in all the power of holy association to quicken devotion. It would bring our worship, more and more, into those deep and thrilling measures of unison which link the present with the past, and in which we should find ourselves in sweet and holy communion with all saints. We should then have something like a catholic worship, in which our spiritual unity with other churches than our own would be felt. Better still, we should have something like precious *family* prayers,—prayers of the household of faith,—inexpressibly dear and effective, as hallowed by household use, and as touching the tender chords both of memory and of hope.

It would be a grateful task, if time permitted, to show how Christian faith might be cultivated in the minds and hearts of the young through their familiarity with catholic forms of devotion, in which gospel facts and truths are presented, not didactically nor dogmatically, but as they are vitally related to Christian experience, and as that experience has verified them, and expressed them in all the warmth of its convictions, and in all the tenderness of its trust.

Nor is there time to plead for some worthier forms of administering the sacraments and ordinances of the church,—particularly the sacrament of the Lord's Supper, at which, without sacrifice of simplicity, certain old, tried, and precious liturgic strains might be introduced, as would not only give us completer communion in worship, but enable us the better to comprehend with all saints the dimensions of the love of Christ.

I must pass by the argument from immemorial and almost universal usage, simply reminding you that the church of God in every period of its history has made use of some such forms of prayer and praise.

I know of no word or act of our Lord or of his apostles which discountenances such use. On the contrary, all that we learn from them or know of their habits,— and particularly the descriptions of well-ordered forms of praise given in the apocalypse,— teach us that the purest, noblest, and most acceptable worship of Christian assemblies should be in no such negligence of order and form as is too often now considered to be a sign of superior spirituality.

The great question is whether we shall have, more and more, worshiping congregations, whose solemn and common forms of prayer and praise shall substantially accord with that which has obtained in the church, in all ages, or, more and more, listening audiences, in which worship is individual and incidental.

Congregationalism, in theory at least, is free and comprehensive. Unanchored to unchangeable creeds, we have seen the movement by which it has turned from modern and provincial definitions of doctrine to those ancient and catholic professions of faith which set forth liturgically, instead of dogmatically, the great essential elements of the Gospel.

Another movement of it has begun which will be watched in years to come with deep interest and solicitude,— a movement in the general direction indicated in this paper,— a movement towards the appropriation of such things as may serve to enrich our worship, and to make it more reverent, more suitable, more congregational, and edifying. We have almost, if not quite, cast off that vulgar sectarian conceit of superior spirituality, in which a decent ritual was associated with formalism. We have gone so far, in a little time, as to take up the observance of Christmas, and Easter, and Good Friday, and Holy Week, and to bring into our worship the Lord's Prayer, the Apostles' Creed, and several of the canticles and sentences of the church universal. The further way of this movement is one beset with many difficulties and obstacles. The servants of God who are engaged in this movement must be wise and patient. They must not make haste nor strive. Most of all they need a thorough and sound liturgical study and culture.

If, somehow, our churches could only arrive at that point of agreement or consent, where they should adopt a suitable

service of common worship, in the use of some such liturgical forms of confession, thanksgiving, praise, and prayer as have been used from time immemorial in the greater part of the church universal, two most desirable things, beside that of a better worship, might be accomplished.

(1) There would be generated a strong but silent and gentle counter-movement against the present theological drift towards nowhere-in-particular, which threatens us with disrespect and disintegration. The Gospel in our worship would be a bulwark to us. The Church of England's Liturgy is a stronger and surer anchor in the faith, as it is a better expression of the faith, than its articles and catechism. I wish we had that in our worship,—that Gospel in devotional solution as distinguished from the Gospel in undevotional dilution,—which would operate as an antidote to unbelief and as a tonic to faith, and which would tend to prevent men who cannot abide in other churches, and who are all at sea in respect of Christian faith, from finding an easy refuge in the pulpits of our churches. I wish we had that in our worship, which we seem no longer to have elsewhere, that would bid such persons pause, before entering our almost unguarded pulpits, our almost defenseless domain.

(2) We should then have that in use, whereby we might hope to stay a steady outflow from our congregations to that church whose one great power of attraction, despite the disadvantages of its exclusive polity, is in its decent, reverent, and precious provision for common worship,—in its Book of Common Prayer.

EDWIN P. PARKER.

## PHENOMENALISM IN PHILOSOPHY AND THEOLOGY.

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Theology is probably not so much moulded by the current philosophy of the age as it often asserted. But, undoubtedly, there does exist a rather close connection between the two. The theology, however, may modify the philosophy, as well as philosophy the theology. It is to be remembered also that no one well-defined system of philosophy ever obtains undisputed control at any one time — still less, for any very long period of time. And its influence on theology always pertains more to the form than to the substance of Christian thinking and feeling. Still, at times that influence is considerable, and may be decidedly deleterious.

At the present time one of the most potent philosophical systems is that which is sometimes called phenomenism. It is one of the forms of thinking which lie between the two extremes of idealism and materialism — the extremes between which philosophic thought is always oscillating. Phenomenism, however, is much nearer to idealism than to materialism. Its advocates often call it a form of idealism.

What is it? It differs from pure idealism in admitting an objective or “cosmic” reality. But it differs from realism in denying that this objective reality can be perceived. Pure idealism, consistently carried out, runs at once into the absurdity of solipsism; *i. e.*, it necessarily involves the assumption that each individual is the only thinker, and the only thing, in the universe. On the other hand, however, realism, which holds that each man directly apprehends outward reality, is convicted, it is said, of being equally objectionable; for the advance of science is showing more and more that the vulgar conception of the material world is full of illusions. Color, *e. g.*, is shown by the scientist to be no objective reality, no quality belonging to things, but only a subjective sensation, caused by a peculiar undulation of ether. We admire a brilliant sunset. But if we should travel to the clouds where the brilliant colors seem to be, we should find noth-

ing but damp, chilly mist. A rainbow charms the eye, but each separate individual sees a different rainbow; and no one real objective rainbow exists, any more than the bag of gold which, children are told, can be found at the bottom of it. So the phenomena of sound and taste, and, indeed, everything that used to be called the secondary qualities of matter, are found to be simply subjective sensations. But it is insisted that the so-called primary qualities of matter are equally subjective. Form, density, mobility, as well as color, taste, odor, are simply our impressions concerning outward things. In fact, however, so we are told, our thought "is not copied from anything external; it is primarily only a reaction of our rational nature against the stimulus of sense-experience. The rest is built up within itself and out of itself." At the same time, since there is a certain harmony in the experiences of different individuals, and since every man's cognitive experience seems to be not dependent on his own arbitrary volition, but to be the result of some outward compulsion, it is concluded that in some sense an external world exists. "Our perceptions are not merely mental events; they also claim to be apprehensions of an order independent of our thinking." Yet there is nothing corresponding to these apprehensions in external reality. There is a "cosmic object" distinct from our thinking; but we do not perceive it. All that we perceive is an "order" which is "valid for reality." We have to do, then, according to this view, with *appearances*. We perceive outward things not as they are, but as they seem. We cognize not an outward reality, but only *phenomena*.

Such is the doctrine. What shall be said of it?

1. The first and most obvious reflection concerning it is that the conclusion involves a denial of the premise on which it rests. Scientific research, we are told, discloses the fact that what appears to the ordinary man to be an objective reality is nothing but a subjective sensation. Color, sound, taste, smell, etc., are discovered to be not distinct objective realities which we cognize, but modifications of our consciousness, caused by the peculiar motions of molecules. By means of careful observation, with the aid of microscopes and chemical analysis, the scientist learns that the popular notions concerning color, sound, etc., are illusions.

The supposed perception is no perception at all. So all apparent perception is only apparent. It is a subjective affection. It is a phenomenon, and no real objective thing. And so it is concluded that all perception is only a perception of phenomena.

But let us examine the logic of this reasoning. How does the scientist ascertain that the popular impression about perception is erroneous? Manifestly, by obtaining a more accurate *knowledge* about the material world. He fortifies his powers of cognition, and discerns things that elude the ordinary observer. He finds that what seems to be a homogeneous mass is made up of a number of different elements. He finds that what seems to be a body at rest is really a group of infinitesimal particles in constant motion. Heat is discovered to be a sensation caused by a peculiar motion. Light is found to be caused by another kind of motion. But whatever the new disclosures may be, they are assumed to be *facts* respecting things in the objective world — facts which the scientist has somehow cognized. The popular impression is declared to be erroneous with regard to color, heat, etc., on account of these discovered facts. Unless the scientist *knows* that the outward fact differs from the vulgar impression, he does not know that the vulgar impression is false. All his investigations and conclusions rest on the assumption that space and motion in space are objectively real. In this he is just as decidedly realistic as the common unlearned man. He only claims that he gets a wider and more correct cognition of the material world than the common man gets. He professes to have learned more than was known before about the constitution and composition of matter. He tells about the ultimate atoms and their various motions. That there are such atoms, that they move, and that they move in space — all this is assumed to be something *known*. Unless these are objective facts, nothing is proved with regard to the correctness of the common so-called sense-perceptions.

Now the astounding thing to be noticed is that the same phenomenalist who rests on these results of scientific research as a proof that the vulgar impression about the cognition and the qualities of matter is illusory, has come to the conclusion that the vulgar impression about space and motion is also illusory! He

holds that space, and motion in space, are not objective facts at all, but only modes or "forms" in which the mind conceives the objects of thought. The scientist's argument about color and sound has no meaning or validity, unless space and motion are objective facts. The argument is accepted as conclusive; and on the ground of it not only color and sound, and all other apparent properties of matter, but also space and motion themselves are declared to be *not* objective facts! That is, the scientist's reasoning is so valid and cogent that his conclusion compels us to deny his premise! At the risk of being called a maniac by the common herd, the philosopher assures us that "logic" compels him to affirm that all objects of perception, including space and motion, are purely phenomenal. It certainly must seem to the common man, however it may seem to the philosopher himself, that "logic" of this sort is so peculiar that it too may well be called "phenomenal."

This is no caricature of the philosophical theory; it is nothing but the essence of it concisely stated. No doubt, there are many illusions in human cognition; the progress of knowledge may more and more convince us that in numberless respects "things are not what they seem." But it is only because the man of science is supposed to have ascertained sure facts about the outward world that we become convinced that we have been the victims of illusion. If the philosopher does not *know* anything outside of himself as it is, then he has no means of correcting the incorrect notions which others have concerning the material world. If he can do no more than to say to the common man, "Things appear this way to me, and that way to you; but it is in both cases nothing but an appearance; neither of us perceives the real thing that we have these different impressions about" — the common-sense reply must be, "If both your impression and mine are no perception of outward reality, but merely notions which somehow have arisen in our several consciousnesses, if neither yours nor mine is true to outward fact, by what right do you set up yours as the standard according to which mine is to be pronounced false?" What can the phenomenalist say to this retort? He can have no ground for giving preference to the scientist's impressions, as distinguished from those of the common

man, unless he assumes that the scientist's impressions correspond to the objective fact; in other words, that the scientist has obtained a cognition of things as they are; that is, he must resort to the very realism which he repudiates in order to find the weapons by which realism is to be overthrown. But a philosophy which thus commits suicide in its own defense can hardly expect to be universally embraced as the final science.

2. In what has just been said is involved another serious difficulty with the phenomenalist's doctrine: it makes us unable to distinguish between truth and error. One of the leading advocates of phenomenism (Prof. Bowne) himself actually urges this same objection against materialism. According to materialism, he says, "the thoughts of the [material] elements are a necessary result of their nature; and unless knowledge is to be abandoned, those thoughts must be right. But here we are met by the problem of error. On any theory a large part of human thinking is erroneous, and especially on the materialistic theory. For human thought has shown a persistent tendency to believe in the soul and in a future life; and as matter, which is shut up to right thinking, has produced these thoughts, it follows that they are true; and then it follows that materialism is false. Here is an antinomy of the most grievous sort. If materialism be true, most of us are bound to believe it false; for it is matter that hath made both us and our opinions, and not we ourselves."

This is a sufficiently crushing representation of the materialistic doctrine. But what has the critic to set up against it? While the materialist makes all thought the necessary product of matter, the idealist or phenomenalist makes it the product of mind. Against his scheme one may, *mutatis mutandis*, urge his own objection, and say: "According to the idealist, the thoughts of the mind are a necessary result of its nature; and unless knowledge is to be abandoned, those thoughts must be right. But here we are met by the problem of error. On any theory, a large part of human thinking is erroneous, and especially so on the idealistic theory. For human thought has shown a persistent tendency to believe in a material world existing in space, and in a direct perception of this world by the human mind. And as mind, which is shut up to right thinking, has produced these thoughts, it fol-

lows that they are true, and that idealism is false. Here is an antinomy of the most grievous sort." How the idealist has any advantage over the materialist in this kind of warfare it is difficult to see.

That error is possible and actual, all parties agree. But what is error? It is disagreement between opinion and fact. The remedy for error is to learn more about the facts. The young babe seems to think that he can reach the moon with his hand. That is an error which is soon corrected, though it may be some time longer before he has any conception of the real distance of the moon from the earth. The adult man is liable to be mistaken in a hundred ways respecting the world around him. He learns his errors only as he gets new and correct knowledge about the world. But all this presupposes that there is an external world concerning which it is possible to acquire genuine knowledge. The realist, who holds to the genuine reality both of a percipient mind and a perceivable world of matter, can consistently deal with the problem of error. His doctrine simply is that cognition is real, though imperfect, and more or less misleading; that the cognitive senses are capable of being trained; that they supplement and correct one another; that they can be powerfully aided by mechanical appliances, such as the telescope and the microscope; that by constant research the ignorance and the errors of past generations concerning the outer world may be gradually removed, and a constant approach made towards an accurate apprehension of the constitution and forces of the material universe. In short, on the realistic basis, error can be detected and corrected.

But what can the idealist do with the problem of error? Denying that matter is genuinely objective and real, he can consistently claim for his seeming cognitions only that they are what they are. Holding that a material world, even if existent, cannot be cognized by the immaterial mind, he allows himself no means of rectifying his conceptions. Indeed, it is difficult to see how he should come to think that there is any need of their rectification. Whether his notions are the product of a direct divine causation, or are the necessary outgrowth of his own mind, in either case all he can say of them is that they are his notions, and

that they are an ultimate fact. These notions may become by degrees modified or changed, but this change is also an ultimate fact, and purely subjective. The notions *seem* to have to do with the cognition of outward things; but they cannot be corrected by a more correct cognition of outward things; for, according to the idealistic theory, there is no such cognition of outward things at all. The idealist may talk about the adjustment of his ideas to one another; but he has no criterion by which to determine whether any of his ideas can be called true or false. In fact, the only point in regard to which the idealist has a right to speak of error, is this very one respecting his apparent perception of a material world. He cannot help feeling and talking as if he had such a perception. But he has convinced himself that this is an illusion. Here is, according to him, a real error; self-contradiction is discovered to be inwrought into the human mental constitution. Man has just wit enough to discover that he is the victim of a huge delusion; he can find out that there is no material world; but he has no power to keep the ghost of it from continually haunting him, so that he is forced to act and feel as if this unreal world were most intensely real.

The phenomenalist, who admits the existence of an external reality, is no better off; for he denies as emphatically as the pure idealist that this reality can be cognized. For him too the mental world is the only world that we know anything about. Our thoughts may have some *relation* to the unseen and unknown cosmos; but the universal notion that we really know something, and may learn more, about this material world, is pronounced to be practically just as erroneous and delusive as it would be if there were no such world at all. Error, therefore, may be admitted by the phenomenalist to be a fact, but only the one, all-comprehensive error of supposing that the mind can know anything besides its own thoughts, fancies, and desires. Truth becomes a conception without any meaning, so far as the ordinary thoughts of men are concerned; for the object of these thoughts is this apparent outward world, which, yet, the philosophy in question declares that we can know nothing about; so that there is left no criterion by which the correctness of our thoughts can be tested. Every man's thinking simply is what it is; it cannot be called either right

or wrong; and if the thinking changes, there is no means of finding out whether it changes for the better or for the worse.

Here, however, it may be objected that I have overlooked the fact of the multiplicity of individuals. Though a man may not compare his thoughts with a material world, and so determine their correctness, yet he may compare his thoughts with other men's thoughts; and this comparison may be the means of evolving a more orderly and self-consistent body of thought in the individual. This objection, however, only directs attention to one more fatal weakness in the phenomenalist's theory.

3. Phenomenalism stultifies itself in assuming that there is a world of persons, and that they can understand one another. Pure idealism inevitably leads to solipsism, and so commits suicide. Phenomenalism is recommended as avoiding that absurdity. But how can it do so? Equally with idealism it denies that a material world, even if existent, can be cognized. We may, it is said, be led by the necessity and uniformity of our apparent cognitions to infer that there is outside of us a cosmic reality; but what it is, we cannot learn. That which we experience, it is insisted, is modifications of our consciousness; we *know* nothing of an objective world of matter. There are appearances as of outward things; but these are only appearances. We perceive only phenomena.

Now if this is so, then it is fatal to the reality of one's cognition of other men. What is involved in such a cognition? The real knowledge of a human person outside of me is gained by the perception of a human *body*. This is the first and indispensable condition of the perception. Then if that body is seen to move, I perceive another point of likeness to my own corporeal structure. But this is not enough. A lifeless automaton might simulate a living body. There is needed some *utterance* plainly proceeding from that body, from which I can assuredly gather that the body is the vehicle of a *mind* like my own. But this utterance, this language, is a sound made by a material organ, or by a material object of sight (as, *e. g.*, writing) also made by that material body. There is no possible way in which I can come into communication with another human being except through the perception of the material forms, sounds, and signs. But if now, as the

phenomenalist teaches us, this apparent cognition of an external human body of flesh and blood is only apparent; if we have no right to say that we really see any human body outside of us; if the gestures, words, or writings that *seem* to emanate from that seeming body are no more really perceived than the body itself; if all these together are only *phenomena* springing up in my consciousness, and can in no wise be held to represent correctly any outward reality, — then how, in the name of reason, can the phenomenalist pretend to know that there are other real human bodies besides his own? He has, in fact, no right even to know that he has a real material body of his *own*; still less can he affirm that he perceives that of any one else. And, least of all, can he have any cognition of other minds, inasmuch as such cognition depends on the objective reality of the *bodies* through which alone those minds can express themselves.

But in spite of the fact that the phenomenalist's theory thus logically makes it absolutely impossible for him to know that any person besides himself exists, we find him with the utmost serenity assuming, as an axiomatic fact, that there is a world of human persons around him, and that he can hold direct intercourse with them. Completely oblivious of his own fundamental principles, in *this* respect he plants himself fully upon realistic ground, and professes to have a direct cognition of persons as objective facts. He talks, and reasons, and writes books, for the purpose of enlightening these other persons, whom he imagines himself to be directly seeing and hearing or knowing about; whereas the very doctrine which he is preaching to them should teach him that, so far as he knows, he is talking to a phantom of his own imagination.

Now this philosophical doctrine has been of late years largely and intentionally applied to theology. It has been distinctly affirmed that no correct theology can be evolved unless it rests on this philosophy. As a corollary of the philosophical principle that we do not cognize an external world, but only know what kind of an impression it makes on us, the doctrine is propounded, that in the religious sphere our criterion of judgment must be the subjective one. What is this or that person or principle worth to me? Neither the material nor the spiritual world, it is said,

can be cognized as it is *in itself*, but only as it is *for us*. It is not an easy matter to carry out such a doctrine, inasmuch as there are so many persons, each of whom may have his own subjective judgment. Theoretically, the most prominent application of the doctrine is to Christology; practically, the application of it is that every one must judge for himself whether a Biblical statement or a theological doctrine is to be accepted or not. The person of Christ, it is said, no one can know as it is, and all speculations as to his pre-existence, his divine, or his trinitarian, relations are vain. We can know only what he is to us; to us he is the manifestation of the love of God. God is love; that is what he is to us. We need know, and, indeed, can know, little else about him. In religious matters a man, it is held, is to be guided by *experience*; dogmas that have not been thus verified are of no concern to us.

This is enough as a general characterization of the theology in question. It has its plausible side, and is especially grateful to intellectual indolence and to spiritual self-confidence. But what I wish particularly to call attention to is the fact that this theology, with the philosophy which it rests on, runs into the direst self-contradiction in regard to just this matter of the power of one man to cognize others. Phenomenalism, consistently held, allows, as we have seen, no such cognition at all. The adherents of that philosophy have a right to say that they have modifications of consciousness which may be called *apparent* perceptions of other human beings. They may say that, on account of the manner in which these experiences come, they infer that there is something apart from themselves to which these experiences have a relation. But they cannot say that they see and know any such human beings as distinct from themselves. Their philosophy requires them to say that their conscious sensations do not represent anything external, that these seeming perceptions of other men are only seeming, that these men are phenomenal, not real.

Yet, the very theologians who build their theology on this philosophical foundation, and on the strength of it undertake to discredit a great part of what the Christian church has held respecting the person of Christ,— these men quietly ignore their

own philosophy when they take cognizance of men in general. There is never a doubt in the phenomenalist's mind that he sees and knows the men around him. And not merely the men around him, but men of past times, whom he never saw, he yet professes to know. He deems himself to be acquainted with the personality of Peter and Paul, of Augustine and Calvin, as really, if not as intimately, as with his own nearest neighbor. The mind and character of even one's associates are known only through the medium of material symbols; and men of the past are known in the same way.

The greater part of what we know is learned from the testimony of other men. It is a condition of this knowledge that we believe that there *are* other men, and that we believe them to be able to make their minds known to us. And even that which we may seem to learn by direct perception is not learned without a certain dependence on others. For our confidence in the trustworthiness of our own senses is not complete till we find it confirmed by the experiences of our fellows. If men around me should uniformly declare that they can perceive none of the things which I seem to perceive, I should conclude that my senses were diseased and deceptive. I should sooner trust the consentient testimony of my fellowmen than the apparent testimony of my own consciousness. So absolute is my faith in the perceived reality of other men, and in their essential likeness to myself.

And these phenomenalist theologians themselves (of whom the Ritschlians are the prominent representatives) admit to the full this psychological fact. They even especially emphasize our dependence on the church as the vehicle which conveys to us the knowledge of Christ and religious truth. The doctrine of "value judgments" is not applied to our knowledge of our fellowmen in general. *They* are supposed to be real and to be known, and their testimony to be a valid and trustworthy source of knowledge. With reference to *them* the philosophy employed is pure realism. But when we have to do with God, to *know* whom is eternal life, and with Jesus Christ, for the excellency of the *knowledge* of whom Paul counted all things to be loss, then phenomenalism is brought into use, and we are instructed that

we really know nothing about them as they are in themselves, but only as they are to us.

Similar reflections suggest themselves with reference to the emphasis often laid on *experience* in matters of religion and theology. We are to believe, it is said, only what we have experienced. Now, in a certain sense, the validity of this principle may be allowed. Religion is a practical matter, and is truly genuine only in so far as it affects the life. The old phrase, to "experience religion," is a good one. Something new and positive needs to come into a sinner's life. The holiness and the love of God, the redeeming work and mediation of Christ, the wickedness of sin and the assurance of its pardon — these need to become practically realized, in order that one may truly feel and fully understand them. But the conceit that one ought not to affirm his belief in any theological doctrines which have not become a matter of personal experience, is almost too absurd for serious consideration. Such a principle acted on in ordinary life would require one to be a skeptic with regard to everything that is not a matter of direct perception. If one should try to adopt it, he would be obliged to be in doubt about all the alleged facts of past history, about the great mass of the alleged facts of natural science, about the fact of the existence of the greater part of the human race, living or dead. Such a man could not affirm his belief in the existence of Niagara Falls, unless he had himself seen them. He would have no right to have any opinion as to the time and place of his own birth, for he has absolutely no recollection about the matter; he knows only what he has been told. Fortunately, there are few men foolish enough to try to act on such a principle in practical life. The testimony of other men is accepted as adequate and decisive in regard to the greater part of the things which every one holds to be certain. Success and usefulness in common life would be impossible on any other basis. How is it, then, that what would be regarded as virtual insanity in practical life can be thought to be choice wisdom in religious matters?

No doubt, an interested attitude towards persons, facts, and truths makes one's apprehension of them a different thing from what it is otherwise. But this is just as true in reference to the

scientific, practical, or esthetic world as in reference to religion. No doubt, the one thing needful is to put one's self into a right personal relation to Christ and Christian truth. But one can never get into that right relation unless he first has some *knowledge* of Christ and religious things. This knowledge comes from human *testimony*. The generations of Christendom have handed down their knowledge each to the other. And at the outset the apostles called themselves *witnesses* of Christ, while Christ himself insisted that his great mission here was to bear witness of God. "How shall they believe," says Paul, "in him of whom they have not heard? And how shall they hear without a preacher?" The hearing, the knowledge, must come before the faith — the practical experience. And it may exist without the personal submission to the requirements of the gospel. Moreover, even when one has become a Christian, he cannot be said to *experience* all the truths which belong to the Christian revelation. No one in this life can experience the eternity or omnipotence of God, or the fact of a future life. We cannot experience the crucifixion or the resurrection of Christ.

This attempt to apply phenomenism to religion and theology, if logically and consistently carried out (as, fortunately, it never can be), would result in making every man a law upon himself. Absolute subjectivity would reign. There would be no common standard by which faith and practice could be regulated. Pure caprice would be the rule of faith, and perfect chaos the end of it. Professing to be a safeguard against rationalism, this theology opens wide the door for the most radical kind of rationalism. Professing to be uncompromising enemy of mysticism, it becomes the forerunner of a new type of mysticism, differing from the old in lacking its warmth and fervor. It lays stress on some wholesome truths, which, however, are not peculiar to itself. So far as its distinctive features are concerned, it has already entered upon a process of dissolution, as might have been expected, considering the shaky philosophical foundation on which it rests.

CHARLES M. MEAD.

## NEW EVIDENCE FOR CONGREGATIONALISM.

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CONGREGATIONALISM is essentially non-sectarian. So far as it is true to itself, it must smother all sectarian feelings. Each local church, being independent of every other, and believing itself to be a complete church of Christ, must grant the same characteristics to every other local community of believers. It, therefore, is compelled by its own fundamental principles to acknowledge that every local church, whether of the Baptist, Episcopal, Presbyterian, Methodist, or any other denomination, is as completely a church as itself. Demanding for itself equality with all, it must concede to all equality with itself. A Congregational church does, indeed, hold to certain truths which it regards as important, and affiliates itself with other Congregational churches in order that all who agree on these points may work together for their propagation. This affiliation is, moreover, really forced upon such churches by the refusal of those of other denominations to admit them into their closer unions. There is, therefore, a Congregational denomination; its sense of solidarity has been growing steadily during the past quarter-century, and that is matter for congratulation. This denominational feeling is wholesome and worthy of encouragement. Nevertheless, in frankness of recognition of the standing of other denominations, in freeness of fellowship with them, and in fullness of co-operation in Christian effort, no churches are more conspicuous than those of our order. This is one of the glories of our denomination, as well as the legitimate outgrowth of its principles. The consciousness of brotherhood and essential unity among all the scattered fragments of the great church of God, which comes so naturally to those reared as we have been, and which is surely winning its way in all directions, should be stimulated by all means possible. This end is not to be gained, however, by minimizing differences, and smothering conscientious convictions; rather will it be reached by the utmost frankness of utterance and loyalty to denominational standards, combined with a large measure of brotherly love. It is not, therefore, at variance with the prevailing desire for church unity, that the peculiar truths for

which Congregationalists stand should, at proper times and in proper measure, be emphasized. Believing that certain truths are overlooked by others, they are bound to proclaim these. It is but natural also that they should welcome new testimony in regard to them. Such has recently appeared and deserves wide circulation.

The Rev. F. J. A. Hort, D.D., the great Cambridge scholar and editor of the Greek Testament, has furnished fresh evidence in favor of Congregational principles, and his latest book, *The Christian Ecclesia*, published since his death, is a most notable addition to Congregational literature. He, of course, did not start to write in favor of those principles. He had no thought, except to ascertain, by the most careful and exhaustive study, the exact teaching of the New Testament in regard to the church. His book is a beautiful example of scholarly method, and supersedes all that has hitherto been written upon that particular subject. Step by step, he moves through Gospels, Acts, and Epistles, examining every passage that concerns his theme, and gathering the cumulative evidence which makes his conclusions irresistible. Many points are made of great interest to the student of the early church, which cannot here be referred to, but it is pleasing to note that his conclusions buttress the two great ideas in regard to the being of the church which Congregationalism has embodied. They have been called, indeed, the two foci of the Congregational ellipse; they are the independence of the local church and the fellowship of the churches. Dr. Hort places beyond controversy the essential independence and self-sufficiency of the Apostolic churches. In doing so, he is not simply arguing from the meaning and uses of the word ecclesia, but in a broader way from the conceptions and activities of the churches as shown in the New Testament. He finds no evidence of any control of a local church from without itself; he does find conceptions which are inconsistent with such control. Much of the familiar evidence in support of this is again brought out, which need not here be reviewed, but one point, not often noticed, is beautifully set forth, namely, that the single local church is invested repeatedly in the New Testament with characteristics which pertain strictly only to the universal church. In other words, each church-community

is an epitome of the Catholic Church. This is strikingly shown in St. Paul's farewell address to the Ephesian elders, when he refers to the local church at Ephesus as "the church of God which he purchased with his own blood" (Acts xx: 28). This is in strictness only true of the universal church, yet St. Paul applies this description to a local community. So the church at Corinth is called "the body of Christ" (I Cor. xii: 27), while in Ephesians the same expression is used more strictly of the universal church. The Corinthian church is called "a temple of God" (I Cor. iii: 16), and the figure of the church as the bride of Christ is applied to the same group of believers (II Cor. xi: 2). Other details might be added. This is a most significant fact and one supporting in distinguished manner the Congregational contention of the autonomy of the local church. St. Paul was using the favorite language of the Congregationalist when he thus spoke of the individual church as possessed of all those high attributes with which God endowed his Ecclesia. Each church is a little whole; each has direct and full relation to Christ; and to each belongs in their completeness the promise and blessing of the Head.

Did St. Paul have such a conception of the independence and wholeness of the local ecclesia, he had no less, as Dr. Hort shows, a conception of the church universal as a vast unity. He labored to promote the sense of this oneness, not, however, by binding his churches into an ecclesiastical organization, but by stimulating fellowship through gifts, and messengers, and greetings, sent from one to another. In Ephesians he further unfolds his idea of the great church of God on earth, the body of Christ. This universal church is not, however, made by simply combining many local churches. To quote Dr. Hort's own words: "Not a word in the Epistle exhibits the One Ecclesia as made up of many Ecclesiae. To each local Ecclesia St. Paul has ascribed a corresponding unity of its own; each is a body of Christ and a sanctuary of God, but there is no grouping of them into partial wholes or into one great whole. The members which make up the One Ecclesia are not communities, but individual men. The One Ecclesia includes all members of partial Ecclesiae; but its relations to them are all direct, not mediate. It is true that, as we have seen, St. Paul anxiously promoted friendly intercourse

and sympathy between the scattered Ecclesiae, but the unity of the universal Ecclesia, as he contemplated it, does not belong to this region: it is a truth of theology and of religion, not a fact of what we call ecclesiastical polities." It is really on the ground of this essential unity, based upon the relation of all to the one Lord, that St. Paul seeks to promote free fellowship among all the churches.

Dr. Hort has thus materially strengthened the Congregational position. Searching the Scriptures in the light of modern discoveries, and in accord with the soundest principles of scientific exegesis, he has shown that the early Congregationalists, whose exegesis was often at fault, were yet correct in the main conclusions they drew from the New Testament. He has not merely shown that the Apostolic church in its organization was essentially Congregational, a point, perhaps, of minor importance, but he has gone further, and demonstrated that the essential conception of the church, in the mind of the New Testament writers, particularly of St. Paul, contained those primary elements which have been from the beginning the vital principles of the Congregational polity. These are the independence, the autonomy, or, as we prefer to say, the wholeness of the local church, and the vital oneness of all churches which should find expression in the fullest fellowship. We see in this why Congregationalism must be non-sectarian; for the churches that are one in Christ are all churches, called by whatever name, and the local churches that are complete in themselves are all these churches, and not simply those of the Congregational order. Let these primary facts be recognized by all Christians, and the path is easy to such a manifestation of unity through fellowship that the world will believe in the divine mission of the Son of God.

ALFRED T. PERRY.

## AIDS TO THE STUDY OF THE PENTATEUCH AND JOSHUA.

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The aim of this article is to enumerate some of the more important books on Pentateuchal criticism and interpretation. Experience has shown that few theological students or ministers are able to read German, Dutch, or French with sufficient facility to make books in these languages really serviceable to them, accordingly, in this list I have given only English works or translations. Those who possess a working knowledge of other languages will readily find access to the literature through the treatises enumerated below (see particularly the lists in Driver's Introduction and in Strack's *Einleitung in das Alte Testament*). Modern authors, in their theological standpoints, may be roughly classified in three groups: the Traditional or extreme-conservative, the Grafian or extreme-radical, and the Moderate or mediating position. In the following I have endeavored to characterize the individual treatises according to their tendency, as far as it was possible, by the appended symbols T (Traditional), G (Grafian), and M (Mediating). The most scholarly and important works of all the classes I have designated by a prefixed asterisk. The suspended numerals refer to the number of the edition.

### I. Articles in the Biblical Encyclopaedias.

Two new Encyclopaedias will shortly appear from the publishing houses of Black and Clark, respectively, which will be more up to date than any of the following.

McClintock & Strong, Cyclopædia of Religious Literature.

Smith's Bible Dictionary, edited by Hackett & Abbott, 4 Vols. N. Y., 1875-77.

Kitto, Cyclopædia of Biblical Literature,<sup>3</sup> London, 1867-70.

### II. General Works on Introduction, or the critical investigation of the origin and characteristics of the O. T. literature.

Bradby, The Books of the Bible Dated, London, Unwin, 1890.

Bleek, Introduction to the O. T.<sup>2</sup> Translated, London, 1869. (M)

Briggs, Bible Study,<sup>4</sup> Scribners. (G)

\*Driver, Introduction to the O. T.<sup>2</sup> Scribners, 1897. (G)

\*Driver and Cheyne, The Queen's Printers' (Variorum) Bible,<sup>5</sup> London, Eyre, 1889. (The Authorized Version with critical notes.)

Ellicott, Plain Introduction to the Books of the Bible. (T)  
 Fiske, The Jewish Scriptures. Scribners, 1896. (G)  
 Gladden, Who wrote the Bible? Boston, Houghton, Mifflin, 1892. (M  
 popular.)  
 Harman, Introduction to the Study of the Hebrew Scriptures,<sup>3</sup> N. Y.,  
 1881.  
 Hävernick, Introduction to the O. T. translated, Scribners. (T)  
 Heilprin, Historical Poetry of the Ancient Hebrews, 2 Vols., N. Y.,  
 1880.  
 \*Keil, Introduction to the O. T.<sup>3</sup> translated 1873, Scribners. (T) This  
 book and Hävernick's Introduction, both of which are thoroughly  
 antiquated, are the only scholarly complete introductions to  
 the O. T. from a traditional standpoint.  
 \*Kirkpatrick, The Divine Library of the O. T. Macmillan, 1891. (M)  
 Lumby, The Cambridge Companion to the Bible, London, Clay, 1893.  
 Moulton, The Literary Study of the Bible.  
 \*Moulton and others, The Bible as Literature, Crowell, 1896.  
 Price, An Epitome of Introduction to the O. T. St. Louis, Missouri  
 State S. S. Ass'n, 1892.  
 Robertson, The O. T. and its Contents. Randolph, 1893. (M)  
 \*W. R. Smith, The O. T. in the Jewish Church,<sup>2</sup> Appleton, 1892. (G)  
 Sunderland, The Bible; Its Origin and Growth. Putnams, 1893.  
 Wright, Introduction to the O. T. London, Hodder. (M. Brief.)  
 Book by Book; Popular Studies by various authors. Lippincott, 1892.

### III. General works on the Canon, or the history of the collecting and discriminating of the O. T. books.

Buhl, Canon and Text of the O. T. translated. Scribners, 1892. (M)  
 Ryle, The Canon of the O. T.  
 Wildeboer, Canon of the O. T. translated.

### IV. Old Testament History, or the historical results of the critique of the sources. All the histories contain preliminary discussions of the problems of Introduction, some of which are as important as anything to be found in the Introductions proper.

Ewald, History of Israel, 7 Vols., translated. Longmans, 1867. (M)  
 Hengstenberg, History of the Kingdom of God, translated 1871, 2 Vols.  
 Scribners. (T)  
 \*Kent, A History of the Hebrew People, 2 Vols. Scribners, 1896-7. (G)  
 \*Kittel, History of the Hebrews, translated 1888. (M)  
 Kurtz, History of the O. T., 3 Vols. Phila., 1859. (T)  
 Maspero, The Struggle of the Nations. Appleton, 1897. (M) (In the  
 translation this book has been garbled without the author's con-  
 sent so as to omit his critical opinions.)

\*McCurdy, History, Prophecy, and the Monuments. Macmillan, Vol. I,  
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LEWIS B. PATON.

## Book Reviews.

### McGIFFERT'S APOSTOLIC AGE.

There can be no question that Professor McGiffert has put forth a volume of great significance in determining the direction of some present tendencies in American religious thought. That significance is not due, primarily, to the patience and care which mark the presentation of his theme, and do honor to the author's conceptions of historic scholarship. Nor is it due to the novelty of the views advanced, for, in spite of the independence of judgment manifested by Professor McGiffert, those familiar with the writings of Harnack, Weizsäcker, Wendt, Pfleiderer, Jülicher, Schürer, Spitta, and other contemporary continental writers, will recognize a large proportion of his positions as familiar. Rather, the significance of the work is in the fact that an instructor in a seminary long identified with one of our more conservative religious bodies has set forth a treatise covering the work of Christ and the entire development of the early church in which the more extreme claims of the continental investigators are generally accepted. One feature or another of Christian doctrine or history has been treated in as radical a spirit by a few among us within the past ten years; but, considering the range of history covered and the fundamental character of the questions discussed, Professor McGiffert's volume is the most revolutionary that has yet appeared on this side of the Atlantic. It involves an attempt to reconstruct many vital features of the narrative; and, on the whole, the result, to our thinking, is as unsatisfactory and as essentially untrue as it is radical.

The founder of Christianity is pictured as altering his conceptions of his work under the stress of the changing circumstances of his ministry, as probably entertaining no thought that the Jewish law would ever be abolished, as one whose "emphasis of faith in or acceptance of himself is throughout an emphasis not of his personality, but of his message, and thus simply a re-

assertion of filial trust in, devotion to, and service of God, as the essential and sufficient condition of an eternal life of blessedness with God in heaven." Jesus is represented as reaching the thought of a Judgment by inference from the rejection by many of his conception of the kingdom of God and his Messiahship. He is pictured as attaining the conviction of his second coming by a similar inference from the scanty success of his ministry. Christ did, indeed, Professor McGiffert holds, come ultimately to attach to his death "a real value and significance of its own"; "yet," he declares later, "not to the teaching of Christ, but to the teaching of Paul; does the church owe its controlling emphasis upon the Saviour's death; and not to the former, but to the latter, is chiefly due its recognition of him as a Redeemer from sin." Nor did Christ, in eating a last meal with his disciples, have primarily in mind "the institution of a memorial feast"; though the disciples came so to regard it, and to Paul is owed its sacramental development. The prime value of Christ's work, in his own estimate and in the thought of his earliest disciples, Professor McGiffert asserts, was that he impressed on them the fact that he was the long-expected Messiah of Jewish prophecy and hope. Nor did that life and work give any new message to the disciples; "Christianity, as they understood it, was Judaism, and nothing more." That Jesus was to be identified with the Jewish Messiah was all that necessarily distinguished it from current Judaism.

Such conclusions as have been indicated seem, to say the least, an amazing and inherently impossible minification of the results of nearly three years of personal intercourse with the Master, and one wonders whether, if such a theory of Christ's life and influence be conceivably correct, an entirely different view of his work and of the conditions of salvation might not have been presented had the crucifixion been a few years delayed. Such divinity as it leaves to him is essentially shadowy and delegated. Nor does it show an adequate cause for the immense expansive and transforming force which, even apart from the ministry of Paul, marks the early church as conspicuously in its contact with the Gentiles, with whom the Messianic idea could have counted comparatively little, as in its contact with the Jews.

But if the disciples got so little from Christ, Christianity is much indebted to Paul, and Paul derived much, Professor McGiffert thinks, from the mental attitude which made his conversion possible. Before that event he had come clearly to recognize the "dualism within his own nature," which he describes in the seventh chapter of Romans. Sin has its source in the fleshy nature in him and in all men. "Paul does not ask for forgiveness, but for deliverance, and for deliverance, moreover, not from the penalty of sin, but from the source of sin." But before his conversion no way of escape appeared to him, since even a resurrection, in the current Jewish view, was a resurrection of the flesh, and hence a continuance of bondage. Then Paul beheld Jesus in vision; and "the cardinal fact about it was that it was the vision of a spiritual being. . . . He had died a man in the flesh; he was now living the life of a glorified spirit. . . . There must have been something in him then stronger than the flesh which could conquer and rise above it. . . . It seemed to Paul, indeed, that he must have been nothing less than a heavenly being, endowed with the spirit of God." And so, though Christ's own words, as Paul later became acquainted with them, confirmed his conclusions, the facts of his early experience and conversion gave Paul his theology at one stroke. There is much in this theory that is true and attractive; but is it adequate? Was Paul's experience so simple and so largely unsupernatural a thing? Is his theology reduceable to an original contradiction between flesh and spirit, the means of deliverance from which become known as soon as the possibility of man's existence as a spirit is made evident to him?

Professor McGiffert's task is made at once more easy and more difficult by his acceptance of the theory that the Acts is a composition drawn by some now unknown author, probably in the reign of Domitian, from sources of very unequal value, and designed in large measure to show the harmlessness of Christianity from the standpoint of the Roman government. Any thought of supernatural guidance in the composition of the New Testament writings is foreign to the conceptions of Professor McGiffert. The author of Acts was simply an honest, though often mistaken, man, writing a partial sketch of apostolic history, sometimes on

the basis of earlier documents of high value and sometimes under the coloring which the growing traditions of his time gave to the events of half a century before. Hence, he falls into abundant errors, mistaking, so Professor McGiffert tells us, the significance of Pentecost and the nature of its spiritual manifestations; erring as to the position of the apostles in the early church; failing to ascribe the true motive to the Sadducees for their opposition; misrepresenting, under the influence of later beliefs, the circumstances of the reception of the gift of the spirit by the converts of Samaria; misunderstanding the relations of the church at Jerusalem to the Christian activities at Antioch; and so proceeding in more or less trustworthy fashion till he closes his narrative with Paul's residence at Rome. Such a rejection of the authority of Acts as a whole, and a similar rejection of First and Second Timothy, and of Titus, as genuine in their present form, renders the task of reconstructing the government of the primitive church comparatively simple. Many difficult problems are summarily got rid of. But the value of what remains must be largely a matter of subjective opinion.

This radical, and, to our thinking, undemonstrated and unwarranted, alteration of the emphasis which the Christian world has generally placed upon the person and work of Christ, and of the usually accepted facts of apostolic history, so impairs the worth of Professor McGiffert's book as to make its commendation, as a whole, impossible for us, in spite of its numerous excellences. Such excellences abundantly exist. Of noteworthy value are the account of the preparation of the Gentile world for the Gospel message, and the clear discrimination of the current type of Gentile Christianity of the latter part of the first century from the Christianity of Paul, as well as from that of the Judaizing school. Many suggestions as to the order and date of the Epistles deserve serious attention. But, in spite of merits, of which only a few have been mentioned, the volume remains so radical an attempted reconstruction of primitive Christianity as to raise more perplexities than it answers.

WILLISTON WALKER.

The new edition of Driver's *Introduction to the Literature of the Old Testament*, which bears the name of the sixth edition, is really the first rewriting that this book has received. All the editions from the second to the fifth were printed from the old plates, new matter being inserted in appendices; this edition is completely revised. It was time that this work was done, for the book was getting somewhat out of date. The revision has been admirably made. One is astonished at the wideness of its author's reading and at the way in which he has kept up with the latest literature in every part of the wide field of Old Testament literature. He shows not only that he is open to light from all quarters, but that he is willing to profit by the suggestions of his critics and to acknowledge the source from which he has derived his new view. This is a rare virtue which, when it is met, deserves the highest commendation. We could wish that Dr. Driver did not feel constrained to adopt so many radical conclusions, still compared with many recent critics he is quite conservative. We still wait for a scholarly and modern Introduction to the Old Testament from a conservative standpoint, and until this appears, Driver's book will remain the only available manual for the minister and theological student. (Scribners. pp. xviii, xi, 577. Price \$2.50.)

In *The Veracity of the Hexateuch*, Dr. S. C. Bartlett, formerly president of Dartmouth College, attempts a defense of the historical character of the first six books of the Bible. The aim is a worthy one. So much attention has been given in recent years to the literary study of the Hexateuch, that the far more important question of its credibility has been almost ignored. The time has come when this question should be pushed to the front and use made of the increasing fund of archaeological knowledge, to prove the Bible story true. This important task Dr. Bartlett attempts. He has evidently read widely and has gathered a store of valuable information. In many places his argument is forcible and his suggestions ingenious, and yet one lays the work down with a feeling of disappointment. This is not the master-treatise that we have been looking for. Valuable as it is in places, its conclusiveness as a whole is vitiated by a method that would never be dreamed of in any other branch of historical research. As the author remarks at the outset: "It is comparatively unimportant whether it (the Hexateuch) was the work of various writers, if it be true; not a vital question when it was written, or when it received its present form, if it be valid history." This is true, and yet the question of historicity can never be separated from the question of the sources. It is frequently impossible to check the statement of an author by external evidence and its credibility must turn upon the question of its date. When, therefore, Dr. Bartlett attempts to prove the veracity of the Hexateuch *en masse* without preliminary discussion of the sources, we must pronounce his method uncritical. If the Hexateuch be composite, then the establishing of the credibility of a particular episode or series of episodes confirms only the general credibility of the source from which they are drawn. If a document be early, its statements may often be accepted without hesitation, even though we

may be unable to confirm them from other sources; if it be late, it will be hard to confirm it by any line of investigation. To argue from the fact that this or that specific incident recorded in the Hexateuch is proved by monumental or other evidence to be true, to the conclusion that the Pentateuch as a whole is credible, is valid only, if it be proved in advance that the Pentateuch is the work of a single author. Accordingly, if Dr. Bartlett wished to give his treatise scientific value, he must have investigated at the beginning the question of the unity or composite character of the Pentateuch. Instead of this he tries to establish the veracity of the Hexateuch first, without reference to the sources, and then uses his historical conclusions to prove that there are no such sources as modern criticism finds.

The line of argumentation pursued in the first half of the book is, to begin with the latest times and work backwards in the defense of the credibility of the record. In the times of the kings and the prophets this method has some advantages, as it is possible to draw conclusions from the literature and institutions of this period to the facts of an earlier age; but the further back we go, the less is gained from this order, since the literature is too scanty to furnish a basis for inferences about the previous state of things. The advantage is more than overbalanced by the difficulty of studying history in reverse order and by the unfair prejudice which is sought to be created in favor of the credibility of the earlier narratives.

The argument for the veracity of the episodes of the Hexateuch would be improved, if it were more discriminating. Good and bad archaeological theories, alike, are caught in Dr. Bartlett's drag-net, provided only that they seem to confirm the Bible story. Apparently, he does not use the Assyrian or Egyptian records at first hand, or he would not put so much trust in the speculations of Brugsch, Hommel, Sayce, Conder, and the older school of English Archaeology. The writers whose names adorn the foot-notes are in general not the representatives of the latest oriental research. One would suppose to read this book that archaeology uniformly confirmed the accounts of the Bible, while every specialist knows that it creates quite as many difficulties as it solves. The argument would also gain, if Dr. Bartlett did not try to prove so much. He admits no degrees of credibility in the narratives of the Hexateuch. The patriarchal, and even the primeval stories stand on exactly the same level of historicity with the stories of Mosaic times or even of the later kings. He feels obliged to hold that the narrative of creation is in strict accord with the discoveries of modern geology, that the Garden of Eden and the Serpent, the long lives of the Antediluvians, the animals in the ark, the miraculous division of languages at Babel, are all matters of pure history. The arguments by which he attempts to prove this will not awaken in the mind of the general reader great confidence in his conclusions in regard to the later narratives.

The second half of the book, which is devoted to the discussion of modern critical views, is painfully superficial. The author is convinced that the elaborate research of the world's leading Old Testament scholars for a century has produced no results. Towards the

higher criticism he takes not the attitude of the historian, who tries and tests, selects what is good and rejects what is false, but the attitude of the dogmatic theologian, whose mind is made up at the start to recognize nothing good in the new scholarship. He finds the assumed method of the composition of the Pentateuch intrinsically improbable, although it is exemplified in every other historical book of the Old Testament, and in the original Assyrian historical records. He thinks it impossible that so many authors as the critics discover should have united to write this history, but he has no difficulty in believing in an original document of Joseph, one of the time of Abraham in Gen. xiv, and even one of an eye-witness of the Flood! Apparently there is no objection to finding any number of documents, providing that they do not correspond with those found by the critics and that they all stand in Genesis so as not to interfere with Moses. This is not scientific criticism, but speculation more rampant than that indulged in by the most radical German critic. In his attack upon the radical modern theories, Dr. Bartlett discovers many weaknesses and unfounded assumptions, but he does not touch the broad facts on which critics of the most diverse schools are agreed. His argument does, no doubt, show that the dominant, radical, Grafian position is untenable, but it fails to disprove the necessity for an analysis of some sort. He manifests a disposition to slide over the salient facts on which the critics are at one, and to lay the emphasis on points in regard to which they do not yet agree, that is hardly characteristic of the genuine historian.

In spite of these necessary criticisms of the method of the book and of its treatment of the higher criticism, it must not be supposed that it is of little value. On the contrary, it is a rich collection of material from many sources that would be inaccessible to the ordinary student. Everyone interested in Old Testament research should read it. Whatever he may think of the argument of the book as a whole, he cannot fail to gain from it valuable ideas in regard to particular points. (Revell, pp. xv, 404. \$1.50.)

American students of the Old Testament ought to welcome a translation of Dillmann's *Critical and Exegetical Commentary on Genesis*. This has long been the best commentary on Genesis in any language, and it is a wonder that it has not been translated before. Probably the greater familiarity of the English reading public with the name of Delitzsch has given his commentary an undue advantage. There may have been some reason for this preference so long as Delitzsch represented the traditional view in regard to the authorship of Genesis, but when in his "New Commentary" he went over to the Grafian school, there was no longer reason why his work should have been presented to English readers in preference to the more scholarly commentary of Dillmann.

Dillmann advocates the analysis of Genesis into three main sources, but holds a conservative position over against the hyper-analytical tendency of Budde and his followers. His estimate of the historical character of Genesis is much higher than that of the Grafian school. His statement of the views of his predecessors and opponents is full

and fair, his judgment cautious and sound, his learning is of the encyclopædic kind that few scholars of this generation can hope to attain. It is a great commentary; the finest specimen of this type of work that the age has produced.

The translation is from the sixth German edition, the last that Dillmann prepared before his lamented death in 1895. Mr. Stevenson, assistant to the Professor of Hebrew in Edinburg University, has apparently done the work of translating well, certainly he has given us a book that reads smoothly. The one, small, closely printed volume of the German, on which one could not work an hour without feeling that his eyes were in danger, has been enlarged to two elegantly printed volumes. This, of course, has greatly increased the cost, but the American student who is not used to "*Augen-pulver*" will not begrudge the few extra dollars. (2 vol. pp. xii, 413, vii, 507. Scribners' importation. \$6.00 net.)

In *Seven Puzzling Bible Books* Dr. Washington Gladden has published a supplement to his "Who wrote the Bible?" It is a very simply, directly written little book on the meaning and value for us of some of the more difficult parts of the Old Testament, forming, as a whole, a plea for the broader view of its origin as opposed to the narrower, that finds in its very words the very words of the Holy Spirit. In an introductory chapter he deals with this question generally, and deals with it very fairly. Not all will be able to accept his position—which seems to amount to this, that the people of Israel was divinely guided in its upward development, and that the record of that divine guidance and of the varying phases of the national life, as expressed in their literature, forms our Old Testament—but almost all will recognize that some movement away from literal inspiration is necessary. In some respects Dr. Gladden is a little indiscriminating in his attitude towards critics. There cannot be any great doubt that the documentary analysis of the Pentateuch in its broad outlines has come to stay, but that is another thing from accepting the Wellhausenian hypothesis, with its frank assumption of conscious fraud in the formation of that Pentateuch. The sooner apologists recognize this and rearrange their line of defense, the better for themselves, and the sooner those who are not apologists, but are eager to accept new light from any source, recognize this too, the better for *themselves*. These will cease championing an already lost cause, and those will cease championing with pious words a cause discredited by itself.

In the remaining seven chapters Dr. Gladden considers Judges, Esther, Job, Ecclesiastes, the Song of Songs, Daniel, and Jonah, each from the standpoint of the position just indicated. His remarks are generally to the point, if not always, especially in the case of the more difficult books, very incisive. There is a lack of first-handedness, a leaning upon authorities, sometimes of a dubious character. Dr. Gladden would do well to beware of Dean Farrar; the use of his name in a book is no recommendation. We have noted some minor mistakes and misprints. P. 28, l. 2, for *it in* read *in it*. P. 33, Queen Victoria has contradicted several times the story that she called the

Bible the source of England's greatness. The "Indian Prince" seems to be Dr. Gladden's own. P. 48, "Anarchy tempered by a policeman" is not a happy variant on "a despotism tempered by epigrams." That the ephod in the story of Gideon was an image is by no means the certainty assumed on p. 58. P. 62, Luther's *Man will er habe sie nicht geopfert* means "People will have it that he did not sacrifice her," not "One wishes that he had not sacrificed her." P. 76, some authority for the statement ascribed to Moses Maimonides should have been given; it looks very curious as coming from the great Jewish *duktor dubitatum*. P. 131, last line, "Son" should not have a capital.

But, with all this, the book is one to be commended. It will bring light to many, if not always white light, and we cannot afford nowadays to examine too closely the spectrum of an illuminant. (Houghton, Mifflin, pp. 267. \$1.25.)

*Old Testament Criticism and the Rights of the Unlearned*, by the Rev. John Kennedy, M.A., D.D., wishes to be "a plea for the rights and powers of non-experts in the study of Holy Scripture." It holds, what is freely admitted by most specialists, that the arguments and processes of the higher criticism can be made intelligible to the average layman, and that he is capable of forming a general opinion in regard to their validity. Doubtless, the "unlearned" have a right to be informed in regard to the work of the critics, and, so far as they understand it, to pass judgment upon it, but they also have the right to be defended from such a presentation of the higher criticism as this volume contains. One would have to search long to find so much misconception, bad exegesis, bad history, and bad theology crowded into so small a space as this "present-day primer." If the author were a friend of the higher criticism, it might well dread the consequences of his representation, but since he happens to be an enemy, it probably will not be much affected.

The author's conception of the meaning of "higher criticism," in general, is expressed in the following sentiment: "This criticism is in no proper sense higher or superior, nor are its advocates superior, nor its results. It does not raise us to a plane of thought or knowledge that is in any sense higher." In the outline of the theory of the higher critics, Wellhausen's theory, pure and simple, is presented, and "the unlearned" are given to suppose that this is the only view held by "the critics," and that there is no middle ground between this and the traditional theory. In fact, this book is a polemic throughout against Wellhausen only, and should have been entitled, "The Grafian Hypothesis and the Rights of the Unlearned." In the development of his thought the author attempts to show, first, that the traditional theory of the Pentateuch has prevailed from the time of Moses himself. As a type of his style of argument, it is sufficient to observe that in proof that Moses wrote the whole Pentateuch he quotes Ex. xxiv. 3, 4, "Moses came and told the people *all* the words of the Lord; . . . . and Moses *wrote* all the words of the Lord," regardless of the fact that in verse 7 of the same chapter the narrative continues: "And he took the *Book of the Covenant* and read in the audience of all the people."

In the second place Dr. Kennedy claims that the testimony of Christ is adverse to the higher criticism. The discriminating character of his use of this testimony may be inferred from the fact that he proves the Mosaic authorship of Genesis by the words of Matt. xix. 4, "Have ye not read, that he which made them from the beginning made them male and female," and likewise the Mosaic authorship of Exodus from the mention of the burning bush. The third point is, that the processes of the higher criticism are to be rejected because of their moral implications. This argument applies only to the radical school of criticism, and, besides, it may be said that the implications of a view are never grounds for its rejection. The real question is whether it is true or false. If it is true, we may safely leave the implications to take care of themselves; if it is false, then it make no difference what its implications are. After what has been said it will be sufficient simply to enumerate the remaining main points of the argument. The manner of presenting them is on a par with what has gone before. Fourth, the new theories do not give us an intelligent and sufficient substitute for what they would displace. Fifth, the old theory is strengthened by the fact that Bible histories are confirmed by modern archaeological discoveries. Sixth, the new theory is not saved by the avowal on the part of the critics of faith in the inspiration of the Jewish Scriptures. Seventh, the same sort of criticism, applied to any ancient or even modern book, might be made to yield similar results. (Revell, pp. 96. 40 cts.)

*Nippur, or Explorations and Adventures on the Euphrates*, is an account of the exploring expedition of the University of Pennsylvania, sent to Babylonia in the years 1888-1890. In 1888 a fund was raised in Philadelphia for Babylonian exploration, and Dr. John P. Peters, the author of this work, was put in charge of the undertaking. Niffer, the site of the ancient Nippur, which was known from the inscriptions to be one of the oldest and most famous cities of Babylonia, was chosen for excavation, and, after tedious delay and negotiations with the Turkish government, permission was at last obtained to go on with the work. The results of the first season's digging were unimportant, but, in the second year the site of the ancient city was discovered. The famous "ziggurat," or tower-temple of E-kur, "the Mountain-House," was unearthed, and for the first time the structure of this type of temple was explained. Inscriptions of kings all the way from Sargon I, 3800 B. C., and his son, Naram-Sin (3750 B. C.), down to Assurbanipal, were found in this building, as well as the accounts and statistical tablets of the temple. These date from the time of the Kossaean rule in Babylonia, a period in regard to which our other sources of information are scanty. The result of Dr. Peters' explorations and of those of Mr. Haynes in the years 1893-95 have been the finding of between 30,000 and 40,000 inscribed objects, covering a period of over 5,000 years, and of a multitude of other objects illustrating the arts and industries of this ancient city during the milleniums of its existence. The story of the exploration during the years in which Dr. Peters was director is told in these two sumptuous volumes, of which the typographical make-up

and the illustrations are above criticism. Dr. Peters writes an easy, interesting style, and the account of his dealings with the Turks and adventures with the Arabs makes lively reading. There is little that is technical about the work, and it, therefore, commends itself to the interest of everyone who is fond of books of travel. The publication of the inscriptions, now deposited in the Imperial Museum at Constantinople and in the Museum of the University of Pennsylvania, of course, has not been attempted here. That will be the work of years. The first volume has only just appeared under the editorship of Prof. Hilprecht. "Nippur" is meant to appeal to the general reading public rather than the Babylonian specialist, and, judged by this standard, it is a success. (Putnams, Vol. i, pp. xv, 375; Vol. ii, pp. x, 420. \$5.00.)

*When Were our Gospels Written?* is a reprint of what was first issued by the Religious Tract Society of London several years ago, and afterwards by the American Tract Society of New York. As a story of the discovery of the famous Siniatic codex by its more famous discoverer, it will be always interesting, and, as a argument against the Tübingen position of fifty years ago, it may yet be held of significance; but the problem of the Gospels has changed since Baur's day, and, while their apostolic antiquity is now more or less admitted, the question has really come to the reliability even of an apostolic narrative, and if McGiffert's views be taken as representative of the latest school, to the acceptability of the ideas of Jesus himself. The Apologetic rests now not merely in internal as over against external evidence, but in the fundamental presuppositions which lie behind both. (Revell, pp. 95. 40 cts.)

*The Story of Jesus Christ*, by Elizabeth Stuart Phelps Ward, is a striking book. It is written in a pictorial and dramatic style; the latter quality being sometimes a little exaggerated. But the Saviour is portrayed in a vividly real, sympathetic, deeply reverent manner. A devout spirit prevades the thought and the form. The divine irradiates the human. The portraiture is of the Son of God born of the Virgin Mary. The use of good scholarship, of observation and experience is everywhere apparent although never obtrusive. No one, whatever his own religious status may be, can read this lofty yet simple history without receiving a large impulse to better living. For the pastor it is inspiring. Upon its perusal, he will obtain an essential improvement in his own presentation of the Great Life, and an irresistible urgency to nobler works. (Houghton, Mifflin & Co. pp. xvi, 413. \$2.00.)

We can commend to Sunday-school teachers and Bible students generally the little book entitled *Hints on Bible Study*. The seventeen essays which comprise this volume are mostly reprinted from the columns of the "Sunday-School Times," which is famous for the range and quality of the help it gives. The thirteen men who contribute to this symposium are all eminent as Bible students, many of them being professional teachers of it, like Professors Beecher, Riddle, Saunders, and Stevens. Their words are weighty with experience and suggestive to every earnest inquirer. (Wattles, pp. 257. 75 cts.)

*Select Masterpieces of Biblical Literature*, by Richard G. Moulton, is a supplementary volume to the editor's "Modern Reader's Bible," of which we have already spoken in commendation in earlier numbers of the RECORD. The aim of the series is to present the text of the Revised Version in modern literary form, and thus to make it both more intelligible and more attractive to the ordinary reader. This little book contains a selection of typical examples of the various forms of literature found in the Old Testament under the heads of stories, oratory, wisdom, lyrics, rhapsody. To take a single one of the divisions for illustration, under the head of lyrics we find: 1. An Elegy of a Broken Heart. 2. The Creator's Joy in his Creation. 3. Song of Moses and Miriam. 4. Deborah's song. 5. David's Lament. 6. David's Song of Victory. 7. The Bride's Reminiscences; a Lyric Idyl. 8. Jeremiah: The Battle of Carchemish. 9. A Song of Zion Redeemed. 10. Isaiah: Doom of Babylon. 11. Nahum: Doom of Nineveh. This makes an attractive little volume and there is no doubt but that it will help the ordinary reader of the English Bible to form a more intelligent idea of the variety of the Hebrew literature. The introduction on the study of the Bible as literature is one of the most valuable features of the book. (Macmillan, pp. xv, 278. 50 cts.)

In the "Davies Lecture" for 1896 Dr. J. Cynddylan Jones, a preacher of the Welsh Calvinistic Methodists, handles the first eight chapters of Genesis, entitling his treatise *Primeval Revelation*. After some general chapters upon Criticism, Creation, Geology, Astronomy, and Evolution, the lecturer treats the themes usually handled by writers of the traditional type, viz.: Eden, Man's Antiquity, Probation, Fall, Doom, and New Hope, and briefly the leading themes mentioned between the accounts of the Expulsion from Paradise and the Flood. The positions maintained are generally the old conservative, with moderate concessions to evolution. As a staunch defense of the peerless value of the Genesis account the volume is worthy of a reading. As an interpretation of that account the book will not have weight. The attitude of mind is far too rigid. In the blaze of modern science it were better not that the old interpretations should be reasserted, but that the old record should be reexamined. They need not be erased. They may rather be found to be illumined. We like better the attitude illustrated by Prof. Mackenzie in his lecture at Oberlin last May. As to themes the volume offers a conglomerate. It handles criticism, lexicography, history, archaeology, various natural sciences, literature, and dogma. Some of its strictures upon unbelieving science are telling—in particulars the citations of DuBois Reymond's statement of the fixed limits of naturalistic thought, and Lord Kelvin's upon the time conjectures in the Darwinian hypothesis. (American Tract Society. pp. xiii, 366. \$1.75.)

*Christian Institutions*, by Professor A. V. G. Allen, is the latest volume in the International Theological Library. The plan of the work is simple. It consists of three books, which treat respectively of the Organization of the Church, the Catholic Creeds and the Devel-

opment of Doctrine, and Christian Worship. Book first comprises about one-half of the whole treatment. Professor Allen takes the subject up in the true historic spirit and traces the development of Church Organization with relative fullness down to the time of Cyprian. He then devotes a chapter to Monasticism and one to the Greek Church and the Nationality of the Episcopate. The Episcopate and the Papacy, and the Organization of the Churches in the Age of the Reformation complete the treatment of this Institution. On the question of the origin of the Episcopate, Professor Allen adopts the Hatch-Harnack theory "that the office of bishop was from the first distinct from that of presbyter." Save from the extension of the discussion down to post-reformation times it is not clear that we gain anything over the treatment of the same subject by the late Dr. Hatch. Book II handles the question of Creeds and Doctrines in a very sketchy way. Professor Fisher's *History of Christian Doctrine*, which belongs to this "Library," is not referred to, and again we are not much profited by the rediscussion of a subject upon which so much has been written. Christian Worship comprises the third Institution of the Church and the treatment of it is in some respects the freshest part of Dr. Allen's book. Here, again, he follows Hatch and Harnack in exhibiting the controlling influence of pagan thought and practices upon the Christian cultus. We commend the work in general as a clear statement of the most modern theories concerning the subject brought under treatment. Whether all those theories will stand the test of further examination remains to be seen. (Scribners. pp. xxi, 577. \$2.50.)

Mr. Olmstead's *Protestant Faith* is an effort to show how Luther and all his followers have, by their assertion of the moral quality and moral duty of faith, perverted the true Protestant principle. It is contended that faith is not meritorious, being in its essential nature involuntary, and bound in its relationship to evidence in the inevitable category of cause and effect. If black is black, and its evidence is clear, then faith in the matter has no choice and can claim no merit. Thus, he would have all credal statements and all objective moral or religious authority abrogated. Another object of assault is the vicious error that conduct may be shaped to moral forms by a portrayal of consequences, such as the Christian conception of reward and doom. All such teaching Mr. Olmstead would have silenced. It is well for the author that his home is in a society that is under law, and that this law has a sanction. Otherwise, we dare aver that he would soon be introduced into the chaos he professes to desire. (Putnam's, pp. 80. 75 cts.)

Rev. Dr. Frank Samuel Child, of Fairfield, Conn., has already gained the good will of those interested in New England story by his sympathetic sketches of "An Old New England Town" and of "The Colonial Parson of New England." His latest volume, entitled *A Colonial Witch*, maintains the interest which its predecessors have excited. It is a study of witchcraft in early Connecticut cast into the

form of a historical novel. The execution of a supposed witch in Fairfield, in 1653, is the historic incident which serves as the foundation; but about it Dr. Child has woven a story of pathetic tragedy, relieved by an interwrought tale of love, with much deftness of touch. The pictures of Anne Hardy, the supposed witch of the narrative; and of her strange, precocious daughter, Sapphira, are particularly well drawn. Nor is the sketch of the minister, Rev. John Johnes, less skillfully wrought out. And beside these portraits of the more important personages of the story, Dr. Child has given many kindly, vivid pictures of Puritan life in a frontier community of two and a half centuries ago, which will not merely entertain the reader, but will help him the better to appreciate the character and the circumstances of those first settlers of New England. (Baker & Taylor, pp. 307. \$1.25.)

While the earlier history of missionary endeavor in Persia has been fully described, its later history has, until lately, been without a chronicler. One of the gaps in this description is now filled admirably by Rev. S. G. Wilson, in *Persia: Western Mission*. There is here careful and full statement of historical facts, the religious views of the Persians, and especially minute description of the customs of the people. This always makes a book interesting, and, combined, as it is here, with plenty of incident in missionary life makes our book very enjoyable. The Armenians receive special attention, their race and religion being treated more fully than even the Nestorians, about whom more has been written. A few interesting photographs embellish the volume. (Presb. Board, pp. 381.)

Anything from the pen of Prof. B. B. Warfield is valuable. He has recently republished in book form *Two Studies in the History of Doctrine*, *i. e.*, two essays previously published in periodicals; the first on "Augustine and the Pelagian Controversy," the second on "The Development of the Doctrine of Infant Salvation." The first of these gives us a particular account of the various letters and treatises which Augustine wrote bearing on the questions of original sin, grace, and free will, which had been raised by Pelagius and his followers. From the nature of the case, the presentation is somewhat disconnected and repetitious, and, therefore, cannot be read in course with so much interest as an essay in which there is more connection and progress in the thought. The second essay is, for this reason, much more readable than the first, and is exceedingly interesting in the sketch which it gives of the varying views of the church, in its different parts and in different periods, concerning the subject of infant salvation and damnation. The two theories, according to which infants dying as such may be saved, *viz.*: by virtue of baptism, or by virtue of election, are portrayed in their fluctuating forms, until there is reached in the reformed church what the author regards as the logical and only warrantable conclusion, *viz.*: that *all* children dying in infancy are regenerated and saved by virtue of God's decree of election. He shows effectively the glaring inconsistency of the Arminians, who, while denying election as related to adults, virtually assert it as related to those who die in

infancy — the larger part of the human race. We cannot but admire also the exposure of similar inconsistencies in others, and especially of the strange superstition which has dominated so large a part of the church down to the present time — that baptism is a condition and means of salvation to infants who die in infancy. But it is easier to show the difficulties that beset this question than to solve them. The extreme predestinarianism adopted by Dr. Warfield, according to which God by a sovereign decree regenerates just those infants who are going to die in infancy, can hardly be so satisfactory to all as it seems to be to him. Not to urge that the whole matter is one on which revelation has given us no clear light, one cannot but ask why God, if he can regenerate a child who is absolutely unconscious of the process, and has nothing to do with it, being able neither to resist nor to consent, should not in like manner regenerate *all* infants. (The Christian Literature Co., pp. 239. \$1.25.)

The first series of Gifford Lectures, delivered by Professor C. P. Tiele before the University of Edinburgh in 1896, on the *Elements of the Science of Religion*, is at hand. We give it a hearty welcome. The present somewhat overwrought state of intense interest in the theme handled has resulted in the hurried publication of an immense deal of crude and undigested, or partialistic and dogmatic discussion. It is therefore, an especial pleasure to have a presentation of the outlines of the subject by one whose long study has brought him to appreciate its difficulties and uncertainties, growing of necessity from the incompleteness of data yet attainable. The author's range of vision, candor of statement, definiteness of aim, and steadfastness of purpose, together with the clarity of the style and the earnest religious spirit manifested combine to make it a work of large helpfulness to both the student and the general reader. To many readers and not a few writers it will be a liberal education to note his clear division into two parts, Morphological and Ontological. The morphological "is concerned with the constant changes of form resulting from an ever progressing evolution; the ontological treats of the origin and the very nature and essence of religion" (p. 27). The present work is confined to the former. The latter was treated in the lectures of 1897, and the presentation of it will appear as a companion volume to this. The hypothesis which "it is the aim of the whole exposition to substantiate" is "that the development of religion may be described as the evolution of the religious idea in history, or, better, as the progress of the religious man, or of mankind as religious by nature. . . . If man advances in knowledge, in mastery over the powers of nature, in mental and moral insight, his religion must keep pace with that advance by virtue of the law of the unity of the human mind, a law which we shall find to be the chief law of religious development" (p. 33). Or, as he says later, "the development of religion is the necessary consummation of all human development, and is at once demanded and promoted by it" (p. 233). "The whole history of religion, externally viewed, is the history of a succession of a great variety of one-sided forms of religion, in which the religious elements are differently mingled, and

which vie with each other, spring up, flourish, and perish, or, at least, grow side by side" (p. 211). Development is secured when two different streams of religious influence so coalesce as to result in a higher form. This is not, he urges, simply progress by the law of action and reaction, or by the Hegelian principle of thesis, antithesis, and synthesis, though there is something of truth in both these principles as applicable to the history of religion. For development there is the necessity not simply of reaction and recombination, but there is the necessity of "assimilation" by a religion which has pushed one principle to the extreme, of truth lying in a religion outside itself which pushed another principle to the extreme. Dividing religions into the two general classes of nature-religions and ethical religions he sketches by means of illustrations the method of the development of each type to show that each develops according to the principle that he has enunciated. He accordingly derives two chief laws, one being the unity of mind so that religion as a psychological phenomenon must develop along with the development of the rest of the mind; the other is the general law that "all development apart from the natural capabilities of men and peoples, results from the stimulus given to self-consciousness by contact with a different stage of development, whether higher or lower. This transferred to the domain of religion gives two practical rules: First, the religion that will attain development is that which is most alive to the genuinely religious elements in other forms; and, secondly, religious development is best promoted by the free intercourse of its most diverse manifestations." While thus accenting strongly the idea of the development of religion Professor Tiele is far from conceiving this mechanistically or as simply the realization of the development of an idea. He accents very strongly the influence of the individual as a free determinant in religious progress. This chapter is one of the most interesting in the book, and reminds one of Harnack's address on *The Study of History*. The author's purpose certainly is not to preach, but there is abundant homiletical suggestiveness in it. As a result of his examination of the process of the development of different religions, he says respecting the religion of Christ, "as the result of historic and philosophic investigation, I maintain that the appearance of Christianity inaugurated an entirely new epoch in the development of religion; that all the streams of the religious life of man, once separate, unite in it; and that religious development will henceforth consist in an ever higher realization of the principles of that religion." (Scribner's importation, pp. x, 302. \$2.00 net.)

To only a few men are given the talents which lead them to the achievement of great success as scientific investigators along technical lines, and also as popularizers of the results of their investigations. Patience in research, grace of diction, and charm of popular address are the possession of few. That such a combination is possible is amply attested by the work of Harnack in the field of theology, and the labors of Huxley in the sphere of natural science. In general, however, it is true that to some it is given to make the scientific acquisition for the world, and to others to give to these acquirements the stamp

of general currency. The brilliant organizer of the Parliament of Religions would, doubtless, be among the first to classify himself with the latter. His lectures delivered in India and Japan, upon the Barrows lectureship, founded by Miss Haskell, treat of *Christianity the World-Religion*. They are not designed to present the fruits of personal investigations in comparative religions, nor to construct a severely logical and closely concatenated proof of the right of Christianity to be recognized as the religion of the whole world. They do present, however, in a fresh way, with abundance of illustration and with striking rhetoric, certain great characteristics of the religion of Christ against the background of other religious beliefs. It would seem as if Dr. Barrows meant to say with a gentle persuasiveness, Do you not see how worthy of your acceptance is Christianity? In successive lectures he treats of the world-wide aspects of Christianity; its effects; its basis in a theistic philosophy and a universal book; its presentation of a universal man; and the essentially supernatural character of it. The closing lecture touches on the Parliament of Religions, and is devoted largely to testimonials of its value and significance. A brief Bibliography, for the most part of popular and readily accessible books, precedes the notes which are appended to each lecture. One can scarcely read the book without feeling a renewed delight in the Christian religion, and a freshened sense of its universal scope. (A. C. McClurg & Co., pp. 412. \$1.50.)

Dr. Geo. H. Trever has published, under the title, *Studies in Comparative Theology*, six lectures delivered before the students of Lawrence University, Appleton, Wis. The title chosen leads the reader to expect a somewhat different and more scholarly treatment of the matter in hand than the book reveals. The lectures manifest throughout the instinct of the trained platform speaker bent on interesting a popular audience. The style of address adopted makes the close discussion of more minute points an impossibility. The topics are handled in a broad, free way, and will be found to contain much of interest to the general reader. The main thesis that the lecturer proposes to establish is that while all religion is due to the divine implanting, and thus all religions in their seeking for God contain much that should be recognized as true and valuable, still Christianity stands above them, not because it contradicts their best, but because in it the best of all other religions finds a home, and is fused by the divine power, together with elements that are peculiarly Christian, into one supreme, unitary whole. As opposed to the modern, syncretistic tendency to reach the true religion by patching together a mosaic out of all religions it advances a wholesome protest when it urges that in Christianity the final union has already been made. The lecturer's strictures on some of the naturalistic theories of the origin of religion are well-timed and effectual. (Eaton & Mains, pp. 432. \$1.20.)

*Outlines of the Philosophy of Religion*, by Auguste Sabatier, consists of three parts: Religion and its origin, Christianity and its essence, and Dogma and its nature. The work is a brilliant, if not profound,

handling of some of the deepest problems connected with the origin of religion and the essential character of Christianity. Professor Sabatier first passes in review the various theories which would account for the origin of religion, and then attempts to define the thing itself. He says, that, "It is a commerce, a conscious and willed relation into which the soul in distress enters with the mysterious power and Personality on which it feels that its own destiny depends. This commerce with God is realized by prayer. Prayer is religion in act, i. e., real religion. On the other hand, revelation is the response of God, yet this response is always, in germ at least, in the prayer itself, since God inspires men to pray." The various notions of revelation are then discussed,—mythological, dogmatic, and psychological,—the author, of course, preferring the latter. The question of miracles and inspiration are briefly considered, and then follows a chapter on the religious development of humanity. Book II deals with Christianity, opening with a chapter on Hebraism, or the origins of the Gospel. Chapter second deals with the essence of Christianity. Professor Sabatier declares Christianity to be the perfect religion, since it is the perfect expression of the true relationship of man to God and God to man, and since it has realized this relationship in Jesus Christ, who has made it the heritage of the world. The religious consciousness of Jesus is taken to be the fountain-head from which the Christian stream has flowed. In the discussion of the great historical forms of Christianity the author reveals his theological standpoint, and allies himself with the Pfleiderer school. This section of the book is far from satisfactory. And the same must be said of the treatment of the subject of Dogma, which forms part third. But notwithstanding these defects, which are for the most part glaring, the work is stimulating and suggestive. The style is terse and lucid, the treatment clear and logical, and the attitude sympathetic and devout. (Pott, pp. ix, 343. \$2.00.)

To anybody who enjoys the exercise of strenuous thinking in following acute dialectics in the realm of pure metaphysics the book entitled *The Conception of God*, by Professor Josiah Royce and others, will prove fascinating reading. The work can hardly prove of great value, however, to any one who approaches it with the expectation of having his religious apprehension of God greatly enriched. The sub-title defines it well as "a philosophical discussion concerning the nature of the divine idea as a demonstrable certainty." Older theological thought would, perhaps, consider that it was most accurately described as a discussion of the ontological argument for the being of God. The volume owes its origin to a formal discussion held before the Philosophical Union of the University of California in 1895. On that occasion Professor Royce read a paper embodying his ideas as to the conception of God. Professor Mezes of the University of Texas, and Professors Le Conte and Howison of the University of California followed with criticisms of Professor Royce's views. The first half of the book is taken up with this discussion and with an introduction by the editor, Professor Howison. This introduction, by the way, in its brief sketch of the forces at work in the production of modern English Idealistic Monism,

and in its clear analysis of the questions at issue, is an exceedingly valuable contribution to the volume. The second half of the book contains a supplementary essay by Professor Royce elaborating the positions taken in the earlier paper and controverting the criticisms adduced against it. The root antithesis between Professors Howison and Royce is that which has been presented in all the profoundest philosophical discussions from the beginning of Greek thought to the present day. It is that between a pluralism and a monism. How truly to relate real ethical, individual personality in man with the unitary absoluteness of God. Professor Royce's explanation of monism certainly is not altogether satisfactory. We shall note with much interest the systematic elucidation of Professor Howison's views which he has promised. We wish Professor Royce might edit that as Professor Howison has annotated this work of Professor Royce's. (Macmillan, pp. xxxviii, 354. \$1.75.)

President William DeWitt Hyde has published, under the title of *Practical Idealism*, a series of lectures delivered at Colorado Springs, Chicago, and Chautauqua. The style of treatment of his theme is commendably simple and lucid—a quality worthy of especial praise in these days when many writers—"Children of the Mist," as Whately calls them—befog the reader more than they enlighten him, particularly when the subject itself is somewhat recondite, and, therefore, needs especially clear treatment. Dr. Hyde aims to make himself understood, and for this purpose often uses familiar and helpful illustrations, which keep the attention from flagging. The title of the book hardly suggests the scope of it. It is really an attempt, in a summary way, to survey the whole mental process through which individuals and the race pass in relation to the material and spiritual world. The book is divided into two parts—the Natural World and the Spiritual World. The first part is subdivided into four chapters—the World of Sense-Perception, the World of Association, the World of Science, and the World of Art. The second part has also four chapters—the World of Persons, the World of Institutions, the World of Morality, and the World of Religion. The first part is largely psychological, being an attempt to portray the progress from simple sense-perception to the constructive agency of the mind in science and art. Emphasis is laid upon the element which the mind itself contributes in cognition. The doctrine of the book, however, can hardly be called idealism, in the ordinary and proper sense of that term. The author seems to assume the reality and cognizableness of the outward world. Only he aims to show that, except as the mind by observation and classification reduces phenomena to order, perception only gives us a confused mass of sensations. By the term "practical" he probably means to intimate that, in the treatment of a philosophical theme, he wishes, by the way, to have his say on a variety of topics of popular and practical interest. Thus, under the World of Art he deals severe and well-aimed blows at the so-called "realism" of literature. Under the World of Institutions he finds opportunity to express his views on marriage, the training of children, on schools and the right method of

education, on war and arbitration, taxation, pensions, and civil-service reform. In the last two chapters some of the fundamental questions of ethics and religion are discussed with ability. It would be too much to expect any final settlement of disputed points in these departments of thought to come from such a treatise as this. We can hardly imagine, for example, that many will approve the author's suggestion (p. 190) that the elective system shall be carried down into the high schools. The reason given for this, that "instead of trying to make alike the boys and girls, whom nature has made unlike, we should rather endeavor to develop the unlikeness and individuality of our pupils," will, of course, apply equally to our public schools, kindergartens, nurseries, and cradles. The same reason consistently applied would forbid all attempts to bring all men to the adoption of uniform ethical principles. The "unlikeness and individuality" which tend to make one child a villain and another a saint, ought, according to this doctrine, to be diligently cultivated so as to realize the native tendency. The author, of course, teaches no such absurdity. And yet we are reminded of this extreme when, in his discussion of the problems of ethics, he defines the moral ideal as "self-realization." His polemic against hedonism is excellent, and his general conception of what right character is, probably is sound enough; but this statement of moral obligation is either mistaken, or else it is virtually meaningless. Self-realization, in the sense of acting out all instinctive and innate impulses and tendencies, would be a poor kind of moral ideal. The meaning, doubtless, is that a man ought to strive after realizing the *right kind* of selfhood; and that is the same as to say that he ought to do what he ought to do. (Macmillan, pp. 335. \$1.50.)

Rev. Henry T. Sell has published two books upon Bible Study which have met with marked popular favor. One was upon Bible Structure and one upon Bible Books. These he now follows with a third upon *Bible Doctrines*. We are predisposed to welcome the effort and to credit it with every discernible merit. But we confess ourselves disappointed. Unless we are mistaken Mr. Sell has presumed unduly upon past achievement. He has either gone beyond his compass, or else he has written with undue haste. For, certainly, he has published a volume that has never been fused in his thought. The themes are handled without mental digestion or appreciation. The pages read as though the material had been hurriedly raked together out of some Manual of Theology and merely stamped with the author's name. It would relieve the exhibit if there were any adequate suggestion of some method of study whereby the book could be made vital. But this, also, is lacking. (Revell, pp. 152. 50 cts.)

The principal fault to find with *After Pentecost, What?* a book written by James M. Campbell, is the title itself. It is semi-sensational, and, at any rate, an uneuphonious and awkward name by which to designate the book. But the book itself is not sensational; it is an earnest "discussion of the doctrine of the Holy Spirit in its relation to modern Christological thought" (sub-title). The aim is to enforce the Biblical

doctrine of the spirit as the divine agent whereby the work of Christ is continued and carried on in the world. It is an eloquent plea for more spirituality in the Christian life. In form it is more rhetorical than scientific; yet it abounds in clear discriminations and forceful statements of truth. It is characterized by good sense in the exposition of Scriptural truth, and in the application of it to the conditions of the present time. We might cite in particular what is said on the subject of Spiritual Worship (the title of one of the chapters), and on the matter of divine (miraculous) healing (p. 237). The book can be pronounced a healthful and helpful one. (Revell Co., pp. 298. \$1.00.)

If one wishes to see some of the principles of "Christian Science" set forth with grace and skill, and without the customary admixture of theosophical jargon, he might read *In Tune with the Infinite*, by Ralph Waldo Trine. One finds here ingeniously set forth the familiar propositions of the "school"; that man is in essence the same as God, differing from him in degree, but not in kind, that it is because of ignorance of this that sin and misery and sickness are in the world, that man has within himself the power to widen indefinitely his quantitative likeness to God so that more of God shall flow into him. This power is the power of thought which has real dynamic efficiency attracting to itself that which is like itself. Unless we unreasonably let ourselves be hindered by ignorance or fear or in some such way, by fixing our thought on the things that are truly desirable we may attract them to ourselves till we arrive at "fullness of peace, power, plenty." If the book could somehow be run through a sieve that would separate the true from the vicious, much of value and stimulus could be derived from it. The thought, often appearing under somewhat grotesque disguises, that men grow to be like the object of their thoughts so that thought becomes formative in character as well as the expression of it, is one that is worth dwelling on in our age, when so much energy is devoted to the temporary occupation of the mind with the short story and the Sunday newspaper. (Crowell, pp. 222. \$1.25.)

Any who desire to gain skill in imparting moral truth to young people may wisely read, and read again, Sophie Bryant's *Teaching of Morality*. It is written by a practical teacher for a series, The Ethical Library, under the editorship of J. H. Muirhead. It is throughout suggestive, rather than exhaustive, awakening thought upon a child's moral growth. Attention is turned upon the genesis and unfolding and nature of the moral sense; upon methods of naturally and wisely guiding a young person into healthy and voluntary moral action; and upon the main outline of a symmetrical moral character. The treatment is brief, fundamental, sympathetic, and clear. It would be well if all in charge of children could ponder the author's thoughts upon the true balance of moral origination and moral docility; upon breadth of interest, as contrasted with selfish interest; upon the moral value of purpose, carrying an undertaking to its end, practising courage, self-denial, and fidelity to promise; upon the moral use of imagination, of thought, and of stability; and preachers could not do better than to

examine and test the author's analysis of the qualities in public utterance that secure from an audience the right sort of attention. (Swan, Sonnenschein & Co., pp. vii, 146. \$1.25.)

Dr. Charles Roads has given us, in *The Fifth Gospel*, a curious book, in which the idea of a Pauline gospel is overdone to such an extent that isolated texts are gathered from his Epistles (and Hebrews), and grouped around certain themes held to be parallel to the stages of the gospel narrative as given by the Evangelists. It goes the misleading way of all such efforts, and makes out of the Pauline references to Christ and his mission, which are in fact most suggestive as to the Apostle's conception of his person and his work, a critically confused, and, consequently, a spiritually unhelpful, thing. (Curts & Jennings, pp. 112. 50 cts.)

A volume of sermons, under the title of *The Christ of Yesterday, To-day and Forever*, has been published by Ezra Hoyt Byington, D.D. The author is favorably known to the American public by his recent scholarly work on "The Puritan in England and New England." The title of the book is that of the first of the nineteen sermons which the volume contains. But the title is not inappropriate; for the first six sermons deal directly with various aspects of the person and kingdom of Christ, while the others treat of the Christian life. Among the subjects are Christ the Man of Sorrows, Christ our Lord and King, Christ the Positive Teacher, Relation of Religion to Culture, The Bound Life, The Spirit of Adoption, What is True Liberty? Perhaps the most elaborate is the second: The Future of the Kingdom of Christ, in which (on the basis of Luke xvii: 20, 21), the subject is treated "in its relation to some of the current discussions of this Age of Doubt." A historic sketch shows the oscillations which have taken place in the development of Christianity. And then the proposition is argued that the religion of Christ does not depend on science, or speculations, but that the basis of religion is in the constitution of the human soul. Many of these sermons will be found very helpful and suggestive, e. g., the one on the Gospel of Rest; or the one on Eternal Life the Gift of Christ; or the one on the Growth of the Kingdom by Little and Little. But we cannot make many specifications or expositions. The book's contents present us with a great variety of topics, while yet there is a general unity of spirit and tone. The author's style is simple and clear. The applications of the truth are effective. There is no stereotyped form in the construction of the sermons; but the arrangement of the thought is always methodical and progressive. There is no undue amplification; one rather craves more than less. There is in the sermons a recognition of the obstacles to faith and the spread of Christianity; but the general tone is optimistic; it is the tone of one who believes in a Christ who is the same yesterday, to-day, and forever, and who will certainly triumph in the end. (Roberts Bros., pp. 322. \$1.50.)

For any good Roman Catholic who desires a helpful and instructive book, in which the doctrine of the church is set forth in attractive form,

we can commend Rev. Ferreol Girardey's translation and adaptation of the *Illustrated Explanation of the Commandments*, of Dr. H. Rolfus. And any Protestant who wishes to understand Roman Catholic doctrine and examine one of the best class of its text-books, we would refer to the same volume. The Decalogue is made the basis of a complete review of ethical principles and practices. The essential spirituality of religion is firmly maintained. "Man can worship God exteriorly without believing in him, without hoping in him, without loving him. . . . External worship alone is not considered religion . . . the Church does not teach that we can gain eternal life by going to confession, communicating, praying, fasting, giving alms, going to church, etc. . . . These works can only have any value and merit heaven when they proceed from the virtues of faith, hope, and charity" (pp. 59, 60). So also it is said (p. 97) that "the best kind of exterior worship is a pious and upright life." We, of course, find here the peculiar doctrines of Rome set forth, but in a very mild and attractive form. To a Protestant mind the commandments seem to be stretched in their application in order to cover all the points necessary. It is a little hard to see how it is a sin against the first commandment to "take part in non-Catholic services" (p. 80). And a section on canonization with full explanation of the method, seems out of place under the same commandment. There is in some places, rarely, we admit, a curious mixture of most sensible exposition with the legends of the saints. It is hard for us also to see why the commandments of the church should be worthy of a place beside the Decalogue, especially considering what they are, and a list of them may be worth reproducing. "The six chief commandments of the Church are: 1. To hear Mass on Sundays and holidays of obligation. 2. To fast and abstain on the days appointed. 3. To confess at least once a year. 4. To receive the Holy Eucharist during the Easter time. 5. To contribute to the support of our pastors. 6. Not to marry persons who are not Catholics, or who are related to us within the fourth degree of kindred, nor privately without witnesses, nor to solemnize marriage at forbidden times" (p. 246). The doctrines of sin, Christian virtue, and Christian perfection are set forth in appended sections. Altogether, it is an admirable handbook. Full-page engravings illustrative of the commandments are added. (Benzinger Bros., pp. 330. 75 ets.)

Professor George Harris of Andover Seminary has given us in his *Inequality and Progress* a discussion of the word equality about which so much is said, in its relation to progress. He makes a distinction at the outset between existing and expected equality: the former being civil and political (the work of ages hitherto) and the latter, equality of opportunity, which in the minds of many would result in complete equality. His discussion is related to the latter, as affected by economic, intellectual and social conditions, in view of the marked distinctions of possessions, class and culture. The contention that from the vantage ground of existing civil and political equality, the opening of opportunity will bring the desired equality through socialism, social democracy or economic readjustment is the thesis he sets himself to

examine. His task is to emphasize certain fundamental differentiations among men, even with civil and political equality, which lead him to doubt whether they can be essentially modified in the direction of equality, without harming and impeding progress.

He contends that inequality has been and always will be the condition of progress; that a state of equality would be a state of stagnation, resulting in the arrest of the onward movement; that equality of opportunity is both impossible and undesirable, and that progress can be made only through differences and unlikenesses.

He begins by discussing equality in broad expressions, taking nations, by way of illustration, and showing that such equality as exists is relative only. It is some degree of likeness in contrast with a greater degree of unlikeness, as, for example, between Patagonia and England. But degrees of difference within a nation are greater than the differences of one nation from another. Some men of the same nation are more unlike than some men of different nations. He argues that after all equalizations brought about by religion, by law, and by the franchise have been made, the distinct natural differences of man remain. This difference he argues is accentuated by all we know of the working of biological laws, and the results of economic and political development. He presents urgent reasons why economic equality is chimera, though making generous allowance for needed betterment possible by improved conditions and the overthrow of human selfishness. In his chapter on equality and opportunity in education he shows how in our public school systems the most uniform opportunity cannot counteract differences of endowment, and society's demand for variations of ability.

He discusses how the opening of pursuits also, so noticeable in our day, has not overcome the impossibility of all entering them equally—so that "a fair chance" in its most practical significance can only mean a chance of which this or that man can avail himself—a fair chance for him. This is the exact converse of equality of opportunity. A fair chance for one man is no chance at all for another. "Fair" means correspondence of circumstances to person. It is the correlative of inequality rather than the synonym of equality. The author then substitutes the word variety for inequality as coming nearer the truth, without the offensiveness of the latter term. He shows how the painting of the picture, *e. g.*, is not equal (nor unequal) to the invention of the telephone. The authorship of a book is not equal (nor unequal) to the leadership of an orchestra. So as between successful banking and successful preaching, between farming and engineering—they are varied functions, not unequal conditions.

On this basis he discusses with affluent illustrations the true progress through variety; the relation of progress to the varied supply of events through multiform demands; the meaning of superiority; the true aristocracy and the false democracy; the different phases of discontent; the function of admiration and inspiration in varied social spheres. He closes his discussion with a chapter on the progression of ideals, and the true idea of organism based on variety of endowment.

The book is a needed tonic to utopists. It is full of common sense and hard facts. It may be charged with coldness, which might have been somewhat relieved (if within the scope of his argument), by certain discussion of ameliorating Gospel principles. The style is marked by splended aphoristic force. Style and illustration make the thought perfectly clear — and it is difficult to see how his positions can be met, within the scope of his theme. (Houghton, Mifflin & Co., pp. 164 \$1.50.)

*The Study of City Government*, by Delos F. Wilcox, unlike many works which have appeared lately, is not a concrete description of city government, nor a work on municipal reforms, but a discussion, rather, of principles which underly proper functions of city government, in the abstract. The book deals with the Problems of Function, the Problems of Control, and the Problems of Organization. It is a book of the publicist order, dealing with themes usually discussed in connection with the state. This the author deems necessary in view of the growing area and importance of the city in modern social life. An analysis of the Problems of Function will give his method in the other sections of the book. It will be seen that he takes the usual categories of writers on the state, and discusses them in their bearings upon the city. (1) Primary Functions: the maintenance of public safety by physical force; the protection of public health; the administration of public justice; the care of the defective and dependent classes; protective and socialistic functions distinguished; the promotion of economic activity and thrift; the rendering of public services, generally of a monopolistic nature; the encouragement of public education; the promotion of public worship. (2) Under the head of Secondary Functions he considers: to raise revenue for the maintenance of government; to establish and maintain public works; to make public inspection; to provide for the expression of the public will; to represent the citizens in their corporate capacity. Under each of these heads he discusses correctly the propositions he lays down, and shows wide reading and close observation. The book is notable for its method, for the clearness of its arrangement, for the attempt to bring the now abundant facts of city government and misgovernment into the sphere of political science for discussion. The book has not the same general interest for the average reader as Mr. Shaw's fascinating volumes have, but will be of value to the political student, and to one interested not only in practical problems of municipal reforms, but in the theoretical questions involved. The style is in places obscure, and mars somewhat the value of a book, one of whose chief excellencies is the clearness and distinctness of its general plan. The book is quite dispassionate, almost too colorless to hold interest. (Macmillan, pp. 268. \$1.50.)

Three little books for devotional use come to us from the Westminster Press, which is the name of the Presbyterian Board of Publication. One is a reprint of *In His Steps*, by Rev. J. R. Miller, a series of essays designed to help young Christians to start aright in the Christian way. There is much good counsel here, which even

older Christians will find helpful. Rev. William P. Patterson has attempted to write *A Heartening Word for Mr. Fearing*, or Cheer for Doubting Pilgrims; that is for Christians who have doubts in regard to their own salvation, who lack assurance. We cannot help feeling that the attempt is not altogether successful. An interesting sort of Scripture-text book has been edited by Charles E. Edwards in *Expositions and Prayers from Calvin*. Fifty-two texts from the Minor Prophets are presented with a fragment of comment upon each, bringing out some suggestive thought, and then the prayer with which Calvin closed his lecture on that passage is appended. Both comments and prayers are rich in lofty sentiment. These books are all of them issued in a very neat and attractive form. (Westminster Press, pp. 112, 70, 120. 25 and 50 cents.)

Preachers to children are very apt to be silly in their attempt to come down to the child's level. They succeed often in going much below it. Dr. J. G. Vose, the Providence pastor, does not commit that error. The sermons which he has gathered into the little volume called *Children's Day*, are dignified, and yet fully adapted to the child mind. Clear in thought, simple in language, full of sound instruction lit up by abundant illustration, they are in these respects models. We feel that some at least contain too much material, that definiteness of impression would be better secured by limiting the field covered more rigidly, and developing by illustration more fully. (Pilgrim Press, pp. 182. \$1.00.)

Dr. A. T. Pierson's *Shall We Continue in Sin?* is a characteristic product. The substance of the volume was delivered in the form of addresses in Great Britain and Ireland in 1896, and consists in comments upon Romans vi-viii, after the author's peculiar style. The thought of the writer is clearly connected, but the form of statement is singularly broken and scrappy. The substance of teaching is thoroughly faithful to Scripture, and the appeal is keyed to a high tone of Christian living. But we wish the good doctor were a bit more humble, and a bit less ingenious, and scintillating, and prone to find so many "sevens." (Baker and Taylor Co., pp. 122. 75 cts.)

*The Coming People*, by Rev. Charles F. Dole, is an essay in optimism, based on what is called "the prophecy" of Christ that "the meek shall inherit the earth," which the author translates, "Happy are the kind people, or Happy are the true gentlemen and gentlewomen." Starting from the idea of the oneness of the universe, the author attempts to show by facts that the ideal and the practical are not antagonistic, but properly one. He wishes to demonstrate that, in the light of the newest and highest conception of Christianity, the friendly, the gentle, the humane are coming to the front in the solution of the several problems. The trend of this movement shows that "the material means, the moral influence and the political power of the world are surely coming into the hands of the just and friendly." The methods of revolution are discussed, and the more peaceable because more effective methods of

the gospel are defended. This is involved in a rational and religious faith. This is illustrated in the fields of agriculture, business, education, diplomacy. He opens up the fields for heroism in the inner and social realms, as compared with the arenas of force and the militant spirit. He cites some fine instances in missions. He shows how the "law of cost" is gladly accepted in many humble spheres, with a consciousness of the world-wide significance of such conduct. He discusses the new obligations of the prosperous and educated which are more generally felt than formerly. He idealizes democracy somewhat as an actual force, but shows its possibilities in the line of his hopes. He proposes as his motto of victory, "Show us whatever is good for mankind, and we will try to bring it about. Tell us whatever means will bring good, and we are pledged to use them." He thinks that never before were there so many on this planet whose hearts respond to this motto. The book is full of sweetness and beauty, and will repay reading. The argument of the book is not strong enough, however, to meet many manifest objections to his arguments as such. This is owing in part to his more humanitarian conception of Christ. Optimism must have a deeper basis than this book shows. The book is written in charming style, and is very suggestive and stimulating. (Crowell, pp. 209. \$1.00.)

*The Pew to the Pulpit*, by David J. Brewer, Justice of the U. S. Supreme Court, presents the substance of an address to the Yale Divinity students. The author marks the change in the relative position of the ministry to-day as compared with a former time. The two causes to which he attributes the change are: first, the vaster range of human thought and study, and the spread of knowledge among the masses; and, secondly, the growing intensity of the democratic thought. The theme adds some suggestions of a more direct and personal nature. He urges independence in business relations, and says some vigorous words against half-fare, donations, and discounts. He says some much-needed things as to business habits, paying debts and commercial virtues generally. He unguardedly advises students not to write their sermons. He urges ministers "not to give too much theology, and yet certainly some." He asks for the old doctrines, and yet warns against emphasis of technical and comparatively unimportant matters. He then proceeds to give his reasons why the pulpit still opens the most inviting door to the best and strongest, the most eager and ambitious of youth. He says, first, "Yours is the unselfish profession"; second, "You are called to preach a comforting gospel"; third, "You preach an uplifting gospel," and adds that this is to be done in a materialistic age, and done with singleness of thought and work. The book abounds in common sense, and is full of practical suggestions from a layman's point of view. There are some passages of fine oratorical power. (Revell, pp. 76. 25 ets.)

*The Self-Made Man in American Life* is the title of an address delivered at the last Princeton anniversary, by ex-President Cleveland, and now published. It is a good sensible talk, full of wholesome sug-

gestion, valuable to put in the hands of young men. (Crowell, pp. 32. 35 cts.)

Messrs. Crowell & Co. have published a new and very nicely-printed edition of Cary's translation of the *Divina Commedia*. It is edited by Professor Kuhns of the Wesleyan University, who has added an introduction somewhat popular in tone, a reprint of Rossetti's translation of the *Vita Nuova*, and a series of short notes. It is true that Cary's own notes, which are omitted, are now a little antiquated, but Professor Kuhns' commentary is hardly adequate for any but the most superficial readers. To remark, as he does, on *Inferno* iii, 36, that "this idea is probably an invention of his [Dante's], as it is not found in the Bible," is naïve, to say the least. Avicenna was not an Arab, and it is very doubtful if Averroes was. An excellent reproduction is given of the fresco portrait of Dante, by Giotto, and sixteen other illustrations from photographs of scenes and pictures. There is a good index of proper names. (Crowell, pp. xxxiv, 476. \$2.00.)

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#### LITERARY NOTES.

The Codex Bezae, whose peculiar readings have come into great prominence during the past two years, as a result of the work of Blass and Ramsay, is now to be published in facsimile, executed in Helio-gravure, by the Cambridge University Press.

The new English Bible Dictionary, upon which numerous scholars have been at work for some years, is so far advanced that the first volume is promised this present month. It will consist, when completed, of four volumes, each containing about as much matter as a volume of the *Encyclopædia Britannica*. The articles will all be written by specialists, and the publication is eagerly awaited by English-speaking scholars everywhere.

One of the conspicuous features of the present popular interest in the Bible and its literary study is the appearance of a large number of editions in unconventional form. The Revised Version obliterating verse divisions prepared the way. The *Eversley Bible* omits both chapter and verse divisions. Moulton's *Modern Readers' Bible* has proved a great success. Mr. J. B. Rotheram has issued *The Emphasized New Testament*, "arranged to show at a glance narrative, speech, parallelism, and logical analysis." The *Book of Ruth* and the *Book of Esther* have been issued as a volume of the Wayside Series, printed by Will Bradley on deckle-edge paper in Troy types, along with such works as *Rip Van Winkle*, and *The Rubáiyát of Omar Khayyám*. There has also just come from the press the first three numbers of the *Polychrome Bible*, edited by Professor Paul Haupt. With all these editions, those who desire to have people emancipated from the unfortunate form of the Authorized Version, and able to read the Bible as literature, ought to be satisfied.

## Alumni News.

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### EASTERN NEW ENGLAND ASSOCIATION.

The Eastern New England Alumni Association held its tenth annual reunion and banquet on November 8, at the United States Hotel, Boston. Professor Macdonald brought the greetings of the Seminary and outlined the work of the institution, especially in his own department. He received a very warm welcome, and his address was greatly enjoyed. Dr. A. C. Thompson read an exceedingly interesting and carefully prepared paper on "Ministerial Pronunciation." The interrelation of alumni and the Seminary and the highest interest of the institution were carefully considered. Though the attendance was somewhat smaller than a year ago, the Hartford *esprit de corps* was very evident, and the love and loyalty for the Seminary in no wise diminished. The following officers were elected: President, Dr. A. C. Thompson; Vice-President, H. C. Alvord; Secretary and Treasurer, E. N. Hardy; Executive Committee, J. L. Barton, J. L. Kilbon, and the above officers; Committee on Instruction, L. W. Hicks, B. F. Hamilton, Seelye Bryant; Committee on Endowment, A. C. Thompson, G. A. Hall, C. F. Weeden; Committee on Increase of the Ministry, E. Harmon, G. R. Hewett, J. Barstow.

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On November 12 was celebrated the twenty-fifth anniversary of the founding of the church at Glencoe, Ill., of which Hiram Day, '42, was for some seven years pastor, and near which he and his wife still live, "beloved and honored by everyone." Mr. Day is nearly eighty-five years old.

David Breed, '52, died at Hebron, Conn., on December 29. Mr. Breed was born in New Haven on July 15, 1822. He was early commissioned by the American Board to work among the Choctaw Indians, and his Seminary course was subsequent to this. He served as pastor for various terms at Lisbon, Conn., West Attleboro, Mass., Abington, Middlebury, Lebanon, West Stafford, and Willington, Conn. He gave up active work in 1892 and has since lived at Hebron. He was twice married, to Miss Sarah A. Gillette, of Colchester, in 1847, and to Miss Caroline L. Lyman, of South Woodstock, in 1852.

Charles S. Smith, '53, the editor for many years of "The Vermont Chronicle," died at Montpelier on January 11. Mr. Smith was thoroughly identified with the Green Mountain State. He was born at Hardwick on July 24, 1824, graduated at the University in 1848, taught two years in the academy at Craftsbury, was a member of the legislature from Hardwick one year, was twenty-five years (till 1888) secretary of the Domestic Missionary Society, and since that, editor as stated above. His work made him widely known throughout the state, and his force of character and practical wisdom were highly esteemed. Middlebury College offered him a D.D. in 1876, but he declined it. His direct pastoral work was all included within four years after his graduation. He was twice married, to Miss Lucy A. Maynard, of Walton, N. Y., in 1854, and to Miss Sarah J. Landfear, of New Haven, Conn., in 1869.

F. B. Doe, '54, the secretary of Ripon College, is supplying the church at Hartford, Wis.

Austin Gardner, '60, after a pastorate of eight years at Warren, Conn., has accepted a call to the church at Ashford, where he is already at work.

Dr. Leavitt H. Hallock, '66, who is now connected with Mills College, Cal., was the orator at the commemoration on November 29 at Walla Walla, Wash., of the fiftieth anniversary of the massacre there in which Marcus Whitman lost his life. Dr. Hallock also made an address before the State Association on "Our Debt to the Pioneers."

After serving the church in New Hartford, Conn., for almost ten years, J. P. Hawley, '69, has been obliged to resign on account of persistent ill health.

Henry A. Ottman, '69, was called in 1890 to become the first pastor of the new church enterprise in Elmira, N. Y., which is known as St. Luke's. In November he preached his farewell sermon, in which he reviewed the history of the church in attaining its present membership of 89 and its success in freeing itself from the burden of debt.

Adelbert F. Keith, '70, died at Corona, Southern California, on November 27, aged 56 years. Mr. Keith was born in 1841 at North Bridgewater, Mass. His first pastorate, of five years, was at Windham, Conn., whence, in 1874, he removed to West Killingly, remaining there three years. From 1877 for ten years he was pastor of the North Church, Providence, R. I., which greatly prospered under his leadership. Since 1887 he has been without charge, living first at Middlebury, Vt., then one year in Florida, then several years at Campello, Mass., and finally one year on the Pacific coast. He was married immediately after his graduation to Miss Eliza G. Baker, of Hartford.

S. Sherburne Matthews, '71, during his two and a half years' pastorate over the Hanover Street church in Milwaukee, Wis., has accom-

plished the very remarkable feat of clearing off the whole of the debt on the enterprise, amounting, with interest, to over \$21,000.

The North Church, Springfield, Mass., continues to advance under the strong leadership of F. Barrows Makepeace, '73. Its present membership is nearly 500. Mr. Makepeace has had the satisfaction of receiving new members to his church, not only in Springfield, but in his previous pastorate at Andover, at every one of the 95 communions of his sixteen years' ministry.

Professor J. H. Goodell, '74, of Pacific Seminary, is supplying the Free Baptist Church in San Francisco.

Franklin S. Hatch, '76, of Monson, Mass., who spent his vacation last summer in England, has been giving illustrated lectures in several places on his experiences.

Lyndon S. Crawford, '79, with his wife, is having a furlough in this country, after most trying labors at Trebizonde in connection with the Armenian relief work.

Henry H. Kelsey, '79, in his capacity as Chaplain of the First Regiment, C. N. G., preached a special sermon to the City Battalion of his regiment early in December at the Fourth Church, Hartford.

Plymouth Church, Minneapolis, of which Calvin B. Moody, '80, is pastor, closed the year without a deficit, in spite of the fact that many of its people were out of employment part of the time.

Dwight M. Pratt, '80, felt constrained to insist on his resignation from the Williston Church, Portland, Me., in spite of the reluctance of the church, and was dismissed on October 21. For the present he is making his home at Auburndale, Mass. Since some time in December and until April 1 he is engaged to supply the Eliot Church, Roxbury, of which Dr. A. C. Thompson, '38, is the senior pastor. (In this connection it may be mentioned that the Eliot Church was considerably damaged by fire on December 5, so that services are being held temporarily in the chapel.)

Alpheus C. Hodges, '81, after sixteen years of service as pastor at Buckland, Mass., tendered his resignation early in November and was dismissed a few weeks later. Mr. Hodges established a weekly paper called *Our Country Church* in 1890, which has now been changed into a monthly. He has also become the editor and publisher of a number of other papers of more local circulation. The demands for these enterprises proved incompatible with his work as pastor. The highest commendation is given his pastoral service, and there is general regret that he has turned to other forms of Christian work, however valuable in themselves.

Herman P. Fisher, '83, has just closed his fourth year as pastor of the First Church in Crookston, Minn. During this period a heavy debt has rested on the church, which is now being successfully lifted. Mr. Fisher says that during his pastorate all but three of the eighteen churches in the city have changed pastors from one to four times.

Frederick A. Holden, '83, of Burlington, Conn., received in December a substantial gift of money from the people at Canton Street in recognition of the extra services he has held in their neighborhood.

Professor Charles S. Nash, '83, of Pacific Seminary, spent some two weeks about the first of December in Oregon and eastern Washington. At Walla Walla he spoke twice before the State Association, besides preaching on Sunday. At Spokane he gave an address before the Congregational Club on "The Churches' Income from Their Theological Seminaries," and preached twice. He also visited Whitman College and Pacific University. Mrs. Nash accompanied him, and spoke at Walla Walla on behalf of the Woman's Home Missionary Union of California.

One of our exchanges, in referring to the New Year's Greeting sent out by Charles S. Lane, '84, to the members of his church at Mount Vernon, N. Y., says that the church is "alive, full of vital energy and right zeal, well led, finely equipped, thoroughly organized, and doing constant, aggressive, and growing work." Twenty-seven were added to the membership at the January communion.

A special religious interest has lately appeared in the Taylor Church, Seattle, Wash., where George H. Lee, '84, is pastor. At the January communion 13 new members were received.

William A. Bartlett, '85, is showing his enterprise as an organizer and leader at the Kirk Street Church, Lowell, Mass., by special attention to the interest of the evening services. Among other things, he uses a special order of service, has the aid of a large chorus, illustrates his sermons by the stereoptican, etc. At Christmas-time he enriched the Sunday-school celebration by reading an original story, which has since been published in pamphlet form. During the last year and a half 109 persons have united with the church.

Clarence R. Gale, '85, gave two addresses at Marshalltown, Iowa, at the end of November upon the life and work of Marcus Whitman. During December he gave a series of Sunday-evening discourses on Marriage.

The First Church of Berkeley, Cal., of which George B. Hatch, '85, is pastor, continues to thrive under his care. Forty-four new members were added during last year, bringing the total up to 335. The importance of this church in its relation both to the suburban life of Berkeley and to the welfare of the strong University of California, can hardly be over-estimated.

During the pastorate of Hollis A. Campbell, '86, the church in Seymour, Conn., has made a net gain of 60 members, making the total present membership 253 (including 27 received on January 2).

Franklin G. Webster, '86, recently of Oswego Falls, N. Y., has been engaged as supply at the Westminster Presbyterian Church, Syracuse.

The debt of the church at East Hartford, Conn., of which S. A. Barrett, '87, is pastor, has recently been practically wiped out.

In *The Congregationalist* for January 6 is a vigorous article by E. H. Byington, '87, entitled, "Freedom of the Will No Fiction."

W. N. P. Dailey, '87, has accepted a call to remove from the Third Reformed Church, Albany, N. Y., to Athens in the same state.

Oliver W. Means, '87, has lately given a series of Sunday evening addresses on The Origin and History of the English Bible.

The church at Middletown Springs, Vt., under the leadership of Henry L. Bailey, '89, has recently shown a decided increase in its benevolences and is also raising money for improvements in its church edifice.

Dr. Wallace Nutting, '89, of Providence, R. I., is giving a set of four illustrated lectures on his travels abroad.

Professor Rush Rhees, '88, read an exceptionally able paper on Nathaniel's Confession, John i. 49, at the meeting of the Exegetical Society in New York, December 29.

Professor Curtis M. Geer, '90, of Bates College, is supplying the Sixth Street Church in Auburn, Me.

Morris W. Morse, '90, pastor at Crete, Neb., at the annual meeting of the State Association in October took part in a discussion in which he upheld the utility of such organizations.

F. M. Hollister, '91, assistant pastor of the Second Church, Waterbury, Conn., resigned his post on January 14, and has received a call to the Second Church, Danbury, Conn. His five years of work in Waterbury has given him a strong place in the respect and affection of the people.

Frank N. Merriam, '91, was installed as pastor at Turner's Falls, Mass., on December 14. His predecessor, Harry C. Adams, '89, and E. N. Hardy, '90, participated in the services.

J. Newton Perrin, '91, has accepted a call from Berlin, Vt., to Sanbornton, N. H.

Ellsworth W. Phillips, '91, of Hope Church, Worcester, Mass., has recently declined a call to Swampscott. His salary has been increased at Worcester, and the church debt has been reduced.

Haig Adadourian, '93, after many years of work as an evangelist among the Armenians of Malden, Mass., has accepted a call to the pastorate at Manomet, and was ordained there on November 3.

H. A. Cotton, '94 (Graduate Student), has accepted a call to remove from Graceville, Minn., to Claremont and Dodge Center in the same state.

Giles F. Goodenough, '96, of Nepaug, Conn., has accepted a call from the church at Ellsworth.

Miss M. L. Graham, '96, is principal of Beach Institute, Savannah, Ga., one of the schools under the American Missionary Association.

After two years of successful work in the Y. W. C. A. at Lincoln, Neb., Laura H. Wild, '96, has been appointed one of the Secretaries for the International Association at Chicago. Her chief duty will be the editing of the Association paper, a monthly, entitled *The Evangel*. Half of her time is spent on the paper, and the rest is given to traveling in the interest of the work.

Charles O. Eames, '97, was ordained at Becket, Mass., on December 14, the sermon being preached by Professor Merriam, and George W. Andrews, '82, taking part in the services.

William B. Tuthill, '97, was ordained and installed at Kensington, Conn., on October 25. The sermon was by Professor Jacobus, and the ordaining prayer by Professor Merriam.

## Seminary Annals.

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A number of addresses have been delivered at the Seminary during the past term. On Saturday morning, October 30, Dr. Henry Barnard gave an informal address based on his early experiences in educational work, taking as his theme The Relation of the Clergy to the Public Schools. He traced the development of the public school system and instanced five essentials of a good educational system. On Tuesday afternoon, November 9, Rev. A. C. Thompson, D.D., spoke in the chapel on Pulpit Pronunciation. Two addresses have been given at morning prayers, the first on November 22 by Rev. George H. Gutterson; formerly missionary in India and now New England Secretary of the American Missionary Association, and the second by Rev. Francis E. Clark, D.D., who spoke December 2 on the Relation of the Minister to the Christian Endeavor Movement.

The general exercises of the term have been as follows: November 3, Scripture reading by Mr. Abbe, hymn reading by Mr. Trout, and sermon by Mr. Boardman. November 17, Scripture reading by Mr. Ballou, analysis of a hymn by Mr. Yarrow, and a sermon by Mr. Buswell. December 8, Mr. Gaylord read an exegesis of Eph. ii. 1-11 prepared by Mr. Mather, and Mr. Redfield preached. December 15, Miss Borroughs read an essay on Some Phases of Optimism in the Literature of the Present Century. Mr. Deming was the preacher of the week. January 12, Mr. Curtiss read a Scripture selection, Mr. Hodous read a hymn, and Mr. Williams preached. January 19, Mr. Schmauvonian gave an address on St. Sophia as Mosque and Church, and Mr. Schauffler preached.

The eastern district convention of the Inter-Seminary Missionary Alliance met with the Seminary of the Dutch Reformed Church at New Brunswick, N. J., November 5-7. Hartford was represented at the meetings by six men. The total number of delegates present was about one hundred, sent by seminaries of all denominations in New England and the states west and south as far as Virginia. Among the prominent speakers were Dean Hodges of the Cambridge Divinity School, whose theme was Social Aspects of Church Unity; Prof. Bacon of Yale Divinity School, who discussed Bible Study for Life and Service. Dr. Charles Cuthbert Hall, President of Union Theological Seminary, spoke most helpfully on the Continuous Sense of Vocation. Dr. W. Merle Smith gave an address on Systematic Giving. Two impressive talks were given by Mr. John R. Mott, Secretary of the World's Student Christian Federation, one on Bible study and the other on his trip around the world. The convention was one of great power in every way.

On Friday evening, November 5, Rev. G. M. Stone, D.D., pastor of the Asylum Ave. Baptist Church, spoke very helpfully at the Seminary prayer-meeting on Some Conditions of Spiritual Power. It is hoped that there will be other similar addresses by pastors in the course of the year.

The regular fall meeting of the Board of Trustees was held on Wednesday, November 10.

Professor and Mrs. Mead entertained the members of the junior class in November and the members of the senior class early in January.

Professor Pratt delivered the opening lecture of the annual course before the Metropolitan College of Music in New York, November 11. He took for his theme The Scope of Historic Study regarding Music.

Professor Paton represented the Seminary at New Haven November 12 at the reception given to Prof. T. D. Cheyne, D.D., of Oxford. He read a paper before the last meeting of the Society of Biblical Literature and Exegesis.

The middle class had their first social of the year November 13. Professor and Mrs. Jacobus were the guests of the class. Professor Jacobus gave an interesting talk on his experiences in Germany.

Sunday evening, November 14, Professor Perry spoke at the Young People's meeting of the Center Church on the transmission of the New Testament from the time of its composition to the present.

Professor Mitchell spoke before the Twentieth Century Club of Boston November 15, his theme being The Need of a Positive Religious Creed.

At the meeting of the State Conference at Bridgeport, November 16, Prof. Beardslee read a paper on "The Doctrine of Regeneration as Held by the Churches To-Day."

Professor Jacobus discussed the newly discovered "Logia" at the Center Church, Hartford, November 18, and before the Hartford Ministers at their first monthly supper and social, held at the Fourth Church, January 10, December 26 spoke at the Christmas Exercises of the Asylum Hill Church on "Helps to Helpful Recollections," and January 3 lectured in Fourth Church Sunday-school Teachers' Normal Course on "The Gospel of Matthew." He also supplied the pulpit of the Center Church during a two-weeks absence of Dr. Lamson in January.

On Tuesday evening, November 23, Rev. E. P. Parker, D.D., of Hartford, spoke by invitation of the Conference Club, taking as his subject, The Use of Liturgical Forms in Worship. The address appears in full in this number of the RECORD. The paper was followed by an informal discussion, in which Dr. Parker answered numerous questions.

Professor and Mrs. Jacobus entertained the senior class at their home December 1.

Wednesday afternoon, December 1, Rev. C. W. Shelton, eastern field secretary of the Congregational Home Missionary Society, gave a missionary address.

The junior class have organized with Mr. Curtiss as president and Mr. Downs as secretary and treasurer.

At the meeting of the Trustees of Amherst College, December 2, Professor Walker was appointed a member of a committee of three on the Needs of the College.

Prof. Mead read a paper before the Hartford Central Association December 6 on Phenomenalism in Theology and Philosophy.

A series of four talks by members of the Faculty has been begun on The Devotional Use of the Bible. Prof. Paton gave the first on December 10. The second was by Dr. Hartranft on January 14. Professors Jacobus and Beardslee will also speak on this theme before the close of the year.

The students have been invited to the lectures of the Art society. The first lecture was given in the chapel on December 11 by Truman H. Bartlett, who gave an illustrated lecture on Jean Francois Millet.

Two mission study classes were formed last term, one for the ladies of the Seminary, taught by Miss Burroughs, and one for the men, under the lead of Mr. Chapin. The course of study was that suggested by the Student Volunteer Movement, which aimed to secure a bird's-eye view of the mission field. The work this term is a study of Africa.

Letters have been sent out to churches and Christian Endeavor societies offering to furnish speakers on missionary themes, both home and foreign. The list of topics covers quite a wide field. A quartet has also been organized to assist in such meetings with music when desired. About half a dozen addresses have already been given in this way, and the work will continue through the year.

The seniors had a social on the evening of December 20. Dr. W. G. Ballantine of Springfield, formerly president of Oberlin College, was the guest of the class and gave a most helpful talk on Fairchild's Theology, showing wherein its strength lies.

The first Faculty Conference of the year was held December 22. Professors Walker, Macdonald, and Perry discussed the subject, Cant: What it is, and How it is to be avoided.

During the Christmas vacation, Professor Mead attended a meeting in New York of the American Committee for the revision of the Bible, to arrange for the incorporation of the American revisers' appendix

into the text of the Revised Bible. It is interesting to note that of the New Testament Company, which numbered thirteen in 1880, but three are now living. These are Pres. Dwight of Yale, Prof. Thayer of Cambridge, and Prof. Riddle of Alleghany. There were fourteen in the Old Testament Company eighteen years ago. Of these six survive, Prof. Day of Yale, Prof. DeWitt, formerly of New Brunswick, Prof. Osgood of Rochester, Prof. Packard of the Episcopal seminary in Fairfax County, Va., and Prof. Mead. Only three of these, Profs. Day, Osgood, and Mead were able to attend the meeting.

Professor and Mrs. Gillett received the members of the Faculty on New Year's day.

Two special prayer-meetings were held during the Week of Prayer, and the talks in the chapel were on the themes suggested by the Evangelical Alliance for the week.

Professor Jacobus delivered the Stone Lectures at Princeton University, December 6-13. One lecture was given each evening. The title of the course was Present Day Problems in New Testament Criticism. The lectures centered around the problem of the philosophy behind criticism, which was applied especially to the consideration of the agreement between the teachings of Jesus and Paul. In connection with this visit Prof. Jacobus preached in the University Chapel and spoke to the theological students on Doctrinal Preaching.

The students have organized a Conference Club. There are bi-weekly meetings for discussion and conference on various topics connected with the preparation for the ministry, less emphasis being laid upon theological problems than upon the practical questions which ministers have to face. The officers of the club are Mr. Lombard, president, Mr. Trout, vice-president, and Mr. Olds, secretary-treasurer. These officers, together with Messrs. Capen and Williams, form the executive committee, which arranges for the meetings. It was by invitation of this club that Dr. Parker spoke regarding the place of ritual in worship. The members have discussed The Relative Influence of Pulpit and Press in Moulding Public Opinion, New England's Abandoned Parish and How to Redeem it, and Prof. Shailer Mathew's new book, "The Social Teachings of Jesus."

The middle class have written for Professor Jacobus essays on The Double Tradition in the Case of Mathew and Luke, showing why it is held that behind these two gospels there are two traditional sources, one relating to the teaching and the other to the life of Jesus.

Mrs. Mary H. Flint gave two interesting lectures, illustrated by stereoptican views, before the Art Society on Saturday afternoons, January 15 and 22. The subject of the first lecture was The Parthenon, and of the second, Scopas and Praxiteles. A large proportion of the students attended the lectures.

On Tuesday evening, January 18, the annual reception to the students and friends of the Seminary was given in the rooms of the Case Memorial Library. The rooms and *entresol* were very prettily decorated with plants, rugs, and hangings. Refreshments were served during the evening. The attendance was large and it was one of the pleasantest affairs ever given by the Seminary.

On Tuesday afternoon, January 18, Rev. William H. Warren, Secretary of the Michigan Congregational Association, who is superintendent of home missions in the state, spoke to the members of the senior class on the work carried on in Michigan.

Rev. Robert P. Wilder visited the Seminary January 20-21. He was one of the founders of the Student Volunteer Movement for Foreign Missions, was its first traveling secretary, and has since been working in India in behalf of the educated classes. During a furlough this winter, he is making a tour of the seminaries of the country. At the afternoon meeting he spoke on the World's Student Christian Federation, which includes all the Christian Students of the world, so far as they are organized, with the single exception of the theological students of the United States and Canada. The attempt is now being made to federate the seminaries with this important movement and thus secure their assistance in the work of students for students in this country and in other lands. The college movement needs the help of the seminaries, and they in turn will be helped by such a union of forces. A committee of the Students' Association was appointed to see what action, if any, Hartford should take. Mr. Wilder also spoke regarding the student convention under the auspices of the Student Volunteer Movement, which meets in Cleveland in February, strongly urging the sending of delegates. In the evening he spoke to the students on the theme "The Spirit-Filled Life," and also said a few words at chapel the next morning. His visit made a good impression in every way.

President Hartranft contributed the article on Luther to the Library of the World's Best Literature now issuing under the direction of Charles Dudley Warner.

Professor Gillett has been appointed to represent the Seminary at the National Council of Congregational Churches, which meets in Portland, Ore., next July.

The senior class are meeting once a week for the discussion of theological questions and the problems which arise in pastoral work. On alternate weeks there is a review and discussion of some theological book, and on the remaining evenings practical questions are considered. The books reviewed thus far are John Fiske's "Idea of God," Dr. Gordon's "The Christ of To-Day," and Dean Farrar's "Mercy and Judgment." A practical question which has been discussed is The Relation of The Church to Sociology.

Much practical work is being carried on this year by the students under the direction of the joint committee of faculty and students, of which Prof. Merriam is chairman, and Mr. Fiske secretary. This committee furnishes preachers whenever there is opportunity. The usual amount of Sunday-school work is being carried on. Mr. Blackmer is superintendent of the Sunday School of the Park Church, Messrs. Beadle and Boardman have charge of the boys' club at Warburton Chapel, Mr. TreFethren is president of the Christian Endeavor Society at the South Church, several of the students have spoken at the jail, Mr. Sanderson teaches a class at the State Prison at Wethersfield one Sunday a month, and a number of the men have assisted in the gospel wagon work and revival services conducted by Mr. Miller of the Open Hearth Mission. Others are working in connection with the Settlement on North Street, in Sunday-school teaching, and in other lines of Christian work.

Professor Macdonald had a review of Arnold's "Teaching of Islam" in the last number of the American Journal of Theology.

The list of Carew Lectures for the year is as follows: February 7, "Church Music," president Melanchthon Woolsey Stryker, D.D., Hamilton College; March 30, "Character and Thought in the Levant," Rev. Marcellus Bowen, D.D., Constantinople; May 4, "The Solidarity of Literature," Charles Dudley Warner, L.H.D., Hartford; "Makers of Modern America," St. Clair McKelway, LL.D., Brooklyn, date not yet fixed.

On February 2, Rev. John Henry Barrows, D.D., of Chicago, spoke to the students in the chapel in the afternoon, and in the evening gave an address in the Center Church under the auspices of the Seminary.

Passion Week is to be observed as last year by a series of special meetings on four evenings of that week.



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THE  
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The RECORD presents to its readers at this time two articles peculiarly close to the current of the thought of our day. Professor Jacobus' suggestions for the study of the critical problems of the New Testament will, doubtless, prove to many a pastor the needed stimulus to a precise personal acquaintance with topics which he hears being settled off-hand all about him by those who accepted as final various conclusions, which it is a compliment to call speculative. Mr. Merriam's paper, the fruit of studies in connection with a post-graduate course last year, presents independent conclusions respecting the much discussed new Pauline Chronology. These are so well founded that it is not surprising to note that the tendency of the best American scholarship seems to be toward a large agreement with them. To the student of sociology and to all who have felt the influence and charm of modern social speculation, Professor Merriam's rich, thoughtful, and delightful paper will prove of great interest and suggestive of earnest pondering. Miss Sanderson has presented a theme which has had as yet most inadequate treatment. We have all felt somehow the influence of the feminine character upon modern hymn production; here we have the characteristics of the hymnody of women gracefully sketched and clearly analyzed. The department of Seminary Annals is in this issue especially interesting.

What is the key to success in Bible study? We are convinced that it lies in paying proper heed to the Biblical paragraph. Here is the true unit of the Word of God. It is not the verse, it is not the chapter, it is not even the individual book. The student who has discovered and respected this fact has touched solid ground. He who has not made this discovery is still at sea. Only as one can accurately measure the great periods, and fix the places of major emphasis of inspired utterance, can he truly catch its stately swing. It is by beholding how the thoughts of holy men of old are ranged in companies and cohorts, in battalions and brigades, that any observer may begin to apprehend the real force of their mighty onset when they move, or the steadfastness of their combined resistance when assailed. It is to this orderly arrangement and array of words in well compacted masses that is due the imperial rhythms and the superb momentum of the Word of God. It is in the Biblical paragraph that God has lodged the truest embodiment of every Biblical theme. Let the paragraph be the object of supreme regard when we study. Let the paragraph be embodied in our message when we preach. Then may our thought and speech be marked by the unity, symmetry, and energy of the perfect Word of God.

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This key method, pursued with *thoroughness*, will conduct the student to visions of Scriptural truth that are like theophanies. But it must be pushed to a finish. And this means work. The mastery of a paragraph is a complex and prolonged process. Its progress involves many orderly steps; its true outcome is a genuine culmination. Words and phrases, clauses and verses, exclamations and arguments, primary thoughts and thoughts subordinate, ingatherings and unfoldings, comparisons and contrasts, repetitions and partial allusions, have all to be patiently discovered, defined, and set apart, that they may be as patiently and perfectly rearranged, with a full appreciation of their separate force and place, as well as of their total import when combined. It is thus vastly more than a study of a verse, or phrase, or word. It is the study of a system of verses and phrases and terms, in which lexicon and grammar and history and logic and rhetoric and manifold com-

parison must all contribute their part. But inasmuch as the paragraph is an organic whole, embodying an inclusive theme or rounded sum of truth, this study leads to an understanding of the true *integrity* of Biblical truth. It introduces to a sense of Scriptural symmetry. It gives an idea of proportion and adjustment and balance of parts. One comes to see that the Bible as a whole is like the whole of some Gothic pile, as the Cathedral at Cologne, in which the essential pattern is repeated or suggested in every essential part.

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Interdenominational relations are offering us curious studies. One person differs with his church in a matter of sacramental form. Another holds a judgment as to a detail of social morality divergent from many of his brethren. Still another masses before the public eye the knotty problems of Biblical discrepancies and contends for attention to the human element in Scripture. All three incur assault from their respective denominational colleagues. These develop debates, contentions, judicial inquiries, condemnations, and rebukes. In the fullness of time the papers report that one and another famous, efficient, and undoubted Christian brother, having been harried out of the church of his birth and faith and choice, has sought and found asylum in a sister denomination. And thus, while one section of the flock of Christ is rejoicing over its riddance of an irritant and intolerable pest, another is greeting and enrolling the same man as an honored aid in the service of the Lord. And all the while all reckon each other and themselves as equally and alike the undoubted fellow-disciples of Christ. All move on in punctilioius regard for all the nice refinement of interdenominational comity, mutually heeding or mutually ignoring, as the situation may suggest, their mutual tolerance and their mutual goodwill. We mention these things merely to suggest what aspects they must exhibit both to our common Lord and to the outlying and unbelieving world.

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Among the various statements brought out by the current discussions respecting church unity, one of somewhat peculiar interest emanated from the yearly meeting of the society of "Friends." It appears in the form of a circular letter addressed

to the members of their fellowship, and has for its purpose to recall them to their allegiance to their distinctive doctrines. Disclaiming explicitly the purpose fully to formulate points of union with evangelical churches, it uses the following statement: "We rejoice that we can acknowledge our unity with Christian churches generally, in a belief in the being, power, and attributes of our Heavenly Father; the offices of his Son Jesus Christ, as our Saviour and Redeemer, and those of the Holy Spirit of the Father and the Son to guide, enlighten, quicken, and sanctify us; these three Divine names, standing for manifestations of the 'one God over all, blessed forever.' They and we believe also in the Divine inspiration and authority of the Holy Scriptures; in the sacrificial offering of our Lord Jesus Christ, who 'tasted death for every man,' that the Divine Being in his unity with the Son, thus working out his love, might in the forgiveness of forsaken sin, 'be just and the justifier of him which believeth in Jesus.' But if any continue in their sins, we must believe that where He is, they cannot come." Believing in the sole headship of Christ in the church and that the spirit of Christ cannot be bound they believe that they discern in the tendencies of the times certain influences at work through a special ministry, etc., to put a mediator between the Christian and his Lord, and thus in the Protestant bodies to return toward the error of Romanism. Such being the case, there is the more need that all those who believe in the truth of what George Fox taught, should emphasize that truth with an especial loyalty. There is a charming sweetness and mellowness of Christian expression throughout the paper. And it has the signal advantage over many propositions for union that it makes quite explicit wherein it conceives evangelical Christianity to consist, and just what is the peculiar point of such supreme importance as to make union with other bodies impossible. We often feel that more progress toward real unity would be made on the basis of statements as sweet-spirited and as explicit as this than on the basis of some formulation of belief which is diluted to mean everything because it means nothing.

## NEW PAULINE CHRONOLOGY.

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The recent discussion of Pauline Chronology is not contradictory to Lowell's words that "Biography from day to day holds dates cheaper and facts dearer." The acts recorded by Luke and the facts of Paul's life will continue our most precious possession, whether it be the new or the old dating that when weighed in the balance shall be found wanting. Nevertheless, it is not a matter of unimportance that a new chronology is proposed, which, if accepted, would necessitate a change varying from three to five years in each of the dates of the apostle's life to which we have been accustomed. Such a change is desirable if the recommendation be warranted, since it would give the absolute point of reckoning of which students have long despaired.

The new chronology may designate either the proposal of Holtzmann or that of Harnack. The two are in some respects one and the same. They are alike in that both make the event of the Accession of Festus to the procuratorship of Judea the basis of reckoning, and they agree also in their general effect upon the different events of Paul's life, since the difference of their starting point is only one year. The propositions of Holtzman and Harnack differ in respect to this year between 55 A.D., with which the former begins, and 56 A.D., with which the latter begins. They are different also in respect to their authorities, Holtzmann's being a comparison of a passage in Josephus (*Antiq.* xx. 8, 9) with a statement in Tacitus (*Ann.* viii. 14), and Harnack's authority being Jerome's version of the Eusebian chronicle. Both propose a reconstruction of Pauline chronology on the basis of the synchronism of Felix's recall with Paul's departure for Rome.

This paper simply attempts to show (1) that an adjustment of Harnack's date (56 A.D.) for Paul's going to Rome with other chronological data of Luke's account of the apostle's life, is difficult and that the difficulty, arising as it does from the fact that 56 A.D. is so early, argues that it is too early to be true; (2) that Holtzmann's argument for the date 55 A.D. is untenable, and

that this fact decidedly confirms the testimony of Luke, carrying the probability that 56 A. D. is too early almost beyond question. This probability would thus be strengthened to so great an extent, because if the argument concerning Pallas and Felix be shown invalid, there will remain for the new chronology only the Eusebian basis. When we consider the uncertainty of this Eusebian authority, we naturally feel the necessity of verifying its testimony, especially before making it the basis of a theory involving so much as Harnack's Pauline Chronology. Of the Eusebian "Chronicle" we have versions only. Harnack in determining upon Jerome's version exercised his option, since the different date of the Armenian version is as truly Eusebian. Votaw ("Biblical World," March, '98) shows in a thorough manner how unreliable this source is, and says: "The variations of the MSS. of the "Chronicle" put one in despair of arriving at any certainty as regards exact years." He quotes (*ibid.*) Harnack as saying: "It is common to place no reliance upon *one* year in the best chronologies, since they reckon the years of the emperors differently." "It is difficult to see," says Christie ("New World," September, '97, p. 455) "what sanctity belongs to these somewhat undetermined Eusebian dates. Harnack himself does not credit the date for Paul's death, and in the date of the succession of bishops he also (pp. 56, 63) thinks that Eusebius occasionally said only 'after this time,' and that the translators substituted a precise year."

Before passing to our comparison of the Eusebian dating with Acts, it may be remarked that the worth of such a discussion as this which is before us depends upon the regard given the historical records depended upon. Little regard should be given to a source of uncertain authority; great regard should be given to a good authority, and in case of a good authority contradicting himself, the author should be given favor, and that point be pronounced the error which is of least consequence. Persons familiar with the discussions of the last year upon the New Pauline Chronology will at once see the justice of these three simple rules as applied respectively to Eusebius, Luke, and Josephus. Of the poor authority of the first we have spoken. As to the reliability of Luke's chronology, the almost universal agreement as to the relative chronology of Paul's life

testifies. As to the case of the error in Josephus (*Antiq.* xx. 8, 9) it is significant that the supporters of the new chronology can justify the statement exactly as it stands only by accusing Josephus elsewhere of far greater errors than the error which doubtless exists in the passage itself. Due regard for the records is necessary to satisfactory conclusions. It is easy to allow a theory which is to be proved to condemn this and that testimony of the records. It is easy to say with Weizsäcker ("Apost. Age of Christ Ch.," 2: 116-117) that the vividness of *Acts xxi. 17 to xxvii. 1* depends not on the knowledge but on the skill of the narrator, and that the remark of Lysias was taken from Literature, and likewise easy to say with McGiffert ("Apost. Age," p. 358) that Josephus' apparent ignorance touching Felix's presence and authority in Palestine before the year 52 probably explains the fact that he relates most of the deeds which he ascribes to Felix, including his victory over the Egyptian referred to in *Acts xxi. 38*, in connection with the reign of Nero," — it is easy thus to *question the text* of Luke and Josephus for the sake of a theory, but the practice itself ought first to be questioned.

Though this paper simply attempts to show that any theory must be insecure if built upon the supposition that Paul went to Rome as early as 56 A. D., and though its purpose is not to fix the exact time, but simply to discuss the proposition to fix it at the Eusebian date, nevertheless, should this proposition be found without support, there will be a positive result forthcoming, as well as a negative one, because there will be not only a disproof that the date can be as early as 56 A.D., but there will also be a shortening of the period in which the accession of Festus could possibly have occurred. This period will be confined to the years 57-60, inclusive, and thus besides knowing what Schürer calls the *terminus ad quem* we shall have found the *terminus a quo*.

I. There is difficulty in adjusting Harnack's dating for Paul's departure for Rome with other events of the apostle's life as given by Luke, and the difficulty, so far as it arises from the fact that this Eusebian date is so early, argues that it is too early. It must be admitted that certainty cannot be hoped for in these

chronological references of Luke. Scholars have been of the universal opinion of the uncertainty of these events as synchronizing with contemporaneous history. Ramsay ("Expositor," May, '96, p. 336) says: "The proconsulship of Sergius Paulus and of Gallio in Achaia, the procuratorship of Felix and of Festus in Judea, are all uncertain in point of chronology." Lightfoot ("Biblical Essays," p. 215) says: "The impossibility of arriving at definite chronological results arises from the fact that there are very few points of contact between the Acts of the Apostles and contemporaneous history, and such points of contact as exist are of a vague kind chronologically." It is an exception to this vagueness that was first made by Holtzmann and recently by Harnack. There must be, therefore, something less than certainty hoped for in our comparison of Harnack's date, 56 A.D., with the events of Paul's life in Acts.

We will mention six such events: (1) Paul's Conversion. Harnack, beginning with 56 A.D., is obliged to assign the Jerusalem Council to 47 A.D., and allowing the fourteen years of Gal. ii. 1 for the time between his first journey and the Council, assigns that journey to 33 A.D. Reckoning the three years of Gal. i. 16, Harnack fixes the conversion of Paul in the year of the crucifixion of our Saviour, A.D. 30. If this date were necessary to Harnack's chronology, it would be a serious objection. The fact that Paul catalogues his own vision of Jesus with the post-resurrection appearances has been cited as evidence of the early occurrence of it, but it is hard to see how the passage (I. Cor. xv. 8) conveys the least degree of such evidence. Moreover, it is difficult to read Luke's narrative of events between Pentecost and Paul's conversion without feeling the necessity of more time for their occurrence than the year of the crucifixion would afford. Bousset (*Theol. Rundschau, Erst. Heft*, Oct., 1897) feels that the one fact of the community of Christians which had grown up there by the time of the apostle's conversion disproves so early a year. Ramsay ("Expos.," May, '96) has called attention to a legend quoted by Chrysostom, which states that Paul died in the sixty-eighth year of his life and the thirty-fifth year of his Christian life. Whatever force there is in this reference, which makes the date of Paul's conversion

33 A.D., emphasizes the difficulty felt in accepting Harnack's chronology, so far as it bears on this event in Paul's life.

(2) The Edict of Claudius (Acts xviii. 2). There is but little satisfaction in comparison with this datum because Orosius ("Hist." vii. 6) is not considered reliable, and what he calls the ninth year of Claudius as the date of the edict is uncertain, because it is not certain whether he reckons from his own erroneous date (42 A.D.) for the accession of Claudius, or from the accession itself, which, as a matter of fact, occurred in 41 A.D. Thus his ninth year may mean either 49 A.D. or 50 A.D. Harnack's dating assigns Paul's eighteen months in Corinth to the years 47 A.D.-50 A.D., and since Acts xviii. 2 requires the edict to have been published before he arrived, this Eusebian dating would assign it to 47 A.D., which is two years earlier than the earliest year that Orosius could possibly have meant.

(3) The Consulship of Gallio (Acts xviii. 12). Ramsay ("Expos.," Apr., '97, p. 251) argues unfavorably to the adjustment of the Eusebian date with this item, by stating three facts which are as follows: (a) Gallio was probably not in office during the disgrace of his brother Seneca. This disgrace did not end till 49 A.D., and consequently, unless Gallio's official relations remained unbroken during his brother's exile, his proconsulship could not begin till 50 A.D. (May). This would be, of course, too late for the Eusebian reckoning, because, according to that, Paul left Corinth in March of that year. (b) Gallio was adopted and took that name before he went to Achaia. Seneca, when addressing to him the treatise "On Anger," used his former name, Novatus. Therefore Gallio had not been adopted when this treatise was written, and high authorities have assigned to the writing of it the date of 49 A.D., after the return of Seneca from exile. Hence Gallio's arrival in Achaia could not have been earlier than 50 A.D. (c) A third fact is the unlikelihood of Gallio's being adopted till after Seneca was recalled from disgrace in 49 A.D. Ramsay ("Expos.," Apr., '97, p. 251) himself speaks of these three facts as "capable of being explained away," but he presents them as making the Eusebian dating difficult of adjustment with this consulship of Gallio.

(4) Paul's last Journey to Jerusalem (Acts xx. 6—11).

Luke's narrative of this journey is remarkable for its minutiae, and is one of the most certain data and possibly the most certain datum we have in Pauline Chronology. Wieseler (*Chronologie des apostol. Zeitalters*, p. 99 ff.) had argued from this narrative, but his reckoning included the chronological data of the entire journey from Philippi to Jerusalem, and therefore took in several that are purely conjectural. Ramsay's reckoning confines itself to the first part of the journey, ending with Paul's departure from Troas. In the account of this first part Luke is more minute and definite, and Ramsay's use of it is admirable. Paul left Philippi as soon as the Days of Unleavened Bread were passed, reached Troas on the fifth day, stayed at Troas seven days, and left that city early Monday morning. By counting back from this Monday, Ramsay learns that the Passover in that year must have fallen on either Wednesday or Thursday. The uncertainty between the two days is due to the doubt as to whether Luke counted Monday as one of the days mentioned, or whether Sunday was reckoned as the last. Ramsay removed this doubt by discovering that in the years from 56 A.D. to 59 A.D., inclusive, the Passover did not once fall on a Wednesday, and that it did fall, just once in that time, on a Thursday, and that one occurrence was in 57 A.D. At the same time it is a fact that in 54 A.D. the Passover happened on a Wednesday, which fact would harmonize with the Eusebian dating. "But careful reading of Acts xx.," says Ramsay, "always brings me ultimately to the view that, as the ship sailed on the day after Sunday, the day of sailing was reckoned as one of the seven (on Luke's principle)." According to this view the Passover occurred that year on a Thursday, and this fact decides the year to have been 57 A.D., and therefore makes Luke's Chronology at this point too late for agreement with Eusebian dating.

(5) The Captain's Question to Paul (Acts xxi. 38). If the foregoing argument seems to leave a lingering suspicion that the Passover Lamb of the year to which the argument refers was slain on a Wednesday, and that the year, consequently, must be designated as 54 A.D., the suspicion is removed by an effort to adjust the new dating with this question of the captain. Comparison with this event shows a very strong probability against

Paul's arrest being as early as the new chronology would make it, *i. e.*, 54 A.D. The captain's question was this: "Art thou not then the Egyptian, which before these days stirred up the sedition and led out into the wilderness the four thousand men of the Assassins?" Josephus ("Antiq." xx. 8, 6) says the Egyptian stirred up this sedition during Nero's reign. Nero did not come to the throne till October 13th in 54 A.D., and since Paul's arrest was at Pentecost it could not possibly have occurred before the spring of 55 A.D. Indeed, it is exceedingly improbable that this question could have been possible before 57 A.D. The captain referred to the Egyptian's violence as having taken place "before these days," and though we cannot tell just how much time was thus signified, yet it certainly indicated that the lapse of time was considerable. The sedition in itself has been thought to extend through three years. (Conybeare & Howson's "St. Paul," Vol. II., p. 546.) Moreover, many events *prior* to the sedition are recorded by Josephus ("Antiq." xx. 8, 4—6) as belonging to Nero's reign, and Lightfoot ("Biblical Essays," p. 218 f.) says: "We may fairly allow five or six years for the events which happened previously [to the captain's question to Paul], for the duration of this rebellion and for the period which elapsed."

(6) Paul's Expression, "Many years," when referring to Felix' rule in Judea (Acts xxiv. 10). There is very little difficulty in adjusting the Eusebian date with this passage. The statement of Tacitus that Felix had been governor of Judea and Samaria before 52 A.D. makes it possible that Paul had that governorship in mind when he said "many years." Or, even if his mind did not go back beyond 52 A.D., it might have been that if speaking in 56 A.D., as Harnack thinks, Paul could have thought of three or four years as "many." Therefore, in respect to this particular datum, there is very little to be said. But on the whole these comparisons with Luke's records, if not positively disproving the new dating, do make it decidedly doubtful that the synchronism of Paul's departure for Rome with the accession of Festus occurred at so early a date as 56 A.D.

II. Having pointed out that Luke's testimony raises serious difficulties against the Eusebian dates, we will, in the second

place attempt to show that Holtzmann's argument for 55 A.D. as the date of Festus' accession is indefensible. This argument is, briefly, as follows: Josephus ("Antiq." xx. 8, 9) says that when Festus succeeded Felix, Felix was accused at Rome and was acquitted only because of the "importunate solicitations of his brother Pallas, who was at that time had in greatest honor" by Nero. But Tacitus ("Ann." viii. 14) says that Pallas was disgraced in the year 55 A.D. From these two passages and the apparent improbability that Pallas was ever restored to office, it has been argued that the accession of Festus must have been before the deposition of Pallas (55 A.D.). Such is the argument, but can it be established?

Pallas was deposed before the fourteenth anniversary of Britannicus, which occurred as early in 55 A.D. as February 12th. It was impossible, even considering only the matter of travel at such time of the year, for Festus to have been sent to Judea and for Felix to have returned, been accused, been saved by the importunity of Pallas, and Pallas himself to have been cast down from his high place, in the very short time between Nero's accession (October 13, 54 A.D.) and February 12th of that winter. The date of this birthday is definitely fixed by two passages from Suetonius and Tacitus. In one (Suetonius' "Claudius," section 27) we read that Britannicus was born on the 20th day of of Claudius' reign (41 A.D.). In the other (Tacitus' "Ann." xiii. 15) we find the following record: "The birthday of Britannicus, when that prince was to enter on his fifteenth year, was near at hand." These words follow immediately the account of Agrippina's conduct, whereby she showed Nero her displeasure at the fall of Pallas. It is plain, therefore, that, however we may understand Josephus in his statement that the influence of Pallas liberated his brother Felix at the time of Festus' accession, we cannot think of this liberation as having occurred before the fall of Pallas.

This conclusion is strengthened by the series of events which Josephus ("Antiq." xx. 8, 1—9) ascribes to the procuratorship of Felix under Nero. And the supporters of the date 55 A.D. are compelled to say that Josephus is wrong in assigning so much to Felix while under Nero. (McGiffert's "Apost. Age," 358.)

But Josephus is too clear upon this subject. Again and again, in various associations of events, he places them simultaneously in office. ("Antiq." xx. 8, 1—9, and "Wars" ii. 13.) It is apparent that it is a serious charge to bring against Josephus, and deserves but little credit, because arising from the endeavor to remove the objection that Josephus' own testimony is against 55 A.D. as the date of the accession of Festus.

There is certainly necessity for the accusation of error somewhere; either in the records of events under Nero and Felix or else in the single passage (Josephus' "Antiq." viii. 9), upon which Holtzmann's entire theory rests. The supporters of the new dating naturally locate the error in the former, the advocates of a later date in the latter. A comparison of the two charges against Josephus is significant, for in order to justify the one passage several others are pronounced erroneous. Holtzmann was driven to his conviction that Festus went to Palestine in 55 A.D. only because he refused the alternative of saying, "Josephus is in error." Instead of charging a very slight error to this single passage, Holtzmann's followers are fearless of far greater accusations. The passage referred to is as follows: "Now when Porcius Festus was sent as successor to Felix by Nero, the principal of the Jewish inhabitants of Cesarea went up to Rome to accuse Felix; and he had certainly been brought to punishment, unless Nero had yielded to the importunate solicitations of his brother Pallas, who was at that time had in greatest honor by him." ("Antiq." viii. 9.) If these words were *exactly true* this influence of Pallas referred to must have been exerted before his fall in 55 A.D., and Festus have come to Cesarea in that year, or Pallas was afterward restored to favor. We have already shown how impossible it is that the former of these alternatives can be true and we feel obliged to admit the improbability of the latter. What then remains? A charge of error against Josephus — the least possible charge. Christie ("New World," Sept., '97, p. 455) thinks it would be an insignificant charge to say that Josephus is "mistaken as to the *way* Felix was shielded," but even an accusation so bold as this is not necessary. It is very probable that Josephus' mistake was not in asserting the influence of Pallas, but only in explaining the reason for it ("who

was at that time had in greatest honor.") Without saying with Schürer that Pallas was restored to office, or with Christie that Pallas had nothing to do with the surprising acquittal, we may say that Josephus is right in all except his *explanation*, not of the acquittal but of the cause of the influence that obtained the acquittal. How natural for him to be careless in such a detail. Bacon ("Expos.," March, '98, p. 145) well describes this explanation as an "unwarranted inference." It is evident that this charge of error is very slight. No greater accusation is needed unless it can be proved improbable that Pallas, though deposed, continued, in Rome, a man of influence.

Concerning the probability of such influence there is a great deal to be said. We will make the following comments in its favor: (a) The passage in Tacitus ("Ann." xiii. 14), "demovet Pallentem cura rerum," may be made to mean too much. It does signify disgrace, it is true, and that Pallas fell into disfavor. Removal from office meant all that to this ruler who had felt so proudly secure in authority; but it did not mean exile, nor imprisonment, nor death. We know that he kept his unlimited wealth and that he lived in possession of it till 62 A.D. (b) In the very passage of Josephus ("Antiq." xx. 8, 9) that is so vital to this part of our discussion, the words "importunate solicitation" do not describe the ease with which Pallas could have freed his brother if the trial had been before his fall. In this same section Josephus speaks of another grant won from Nero, won by the "solicitations" of Burrhus, who was of a certainty then in office; but Josephus adds nothing as to whether these solicitations were importunate or not, or as to the degree of favor Burrhus was then enjoying. But in alluding to Pallas he seems to have the fall of Pallas in mind, and therefore feels the need of special explanation. This he introduces by saying the solicitation was importunate and by adding his own "unwarranted inference" that the successful intercession was due to the fact that Pallas enjoyed the emperor's favor. He may have been unaware of the fact that he was deposed, or he may have been unwilling to imply that the favor was secured through any other means. The word "importunate" fits exactly the kind of solicitation Pallas needed if he was a Roman citizen who, though not in

office and not in favor, at the same time had certain points of influence with Nero (*e. g.*, enormous wealth). (*c*) It is not at all impossible that Nero should have yielded to Pallas even on the ground of good-will, because the theory of the later occurrence of this concession requires a date not later than 60 A.D. at the latest. Until then Nero was a ruler tempered by Seneca. If later than 60 A.D. his yielding would seem quite improbable, because then he turned his back on Seneca and went from bad to worse, putting to death both Seneca and Pallas only two years later. (*d*) And, notwithstanding the inhumanity of Nero, it is moreover not impossible that he yielded partly on the ground of conscience. Nero was certainly brutish, but no doubt his moral insensibility has been made too exclusive of conscientiousness. Now it was solely on account of the relation of Pallas to his mother, Agrippina, that Nero removed him. It was because Agrippina was dreaded that Pallas was disgraced. In the year 59 A.D. (Tacitus' "Ann." xiv, 19) Nero killed his mother, and Suetonius ("Life of Nero," section 34) says: "He was never afterward able to bear the stings of his own conscience for this atrocious act," and that after her death he was "haunted by his mother's ghost." We are not, perhaps, in the habit of allowing even a little sensitiveness to Nero's conscience, but Pallas knew him better than we do, and it is not impossible that in that very year he would be able to utilize such a condition of superstition in favor of his accused brother. Added to this is the fact that Pallas knew Nero's court as well as Nero himself, that he had once before (Tacitus' "Ann." vii. 54) done about the same thing for Felix, and that his fabulous wealth gave him the opportunity of bribery where it could be most effectively used. Furthermore and quite significant, his conduct during the trial that occurred just subsequent to his removal from office furnishes evidence that he retained great power. McGiffert ("Am. Jour. Theol." Jan., '97, p. 148) mentions the displeasure which this haughty conduct produced (whether on Nero or on other judges Tacitus does not say), and argues from it that Pallas would not after that offensive conduct be likely to gain the emperor's favor. We are quite ready to admit the probability that Pallas never regained Nero's favor, but the fact of his being acquitted at this trial, coming as it

did soon after his disgrace, and especially the fact of his arrogance during the trial, prove beyond question that the deposed Pallas did not need to regain, because having retained, his former spirit and much of his former power. Such comments as these decidedly favor the view that Pallas, though not restored to office, nevertheless continued to live in Rome as a wealthy and influential citizen, and was consequently in position to be of service to Felix four or more years after being removed.

This view obviates both the objection that is naturally raised against the supposition that Pallas was restored to office, viz., the unlikelihood of such reinstatement, and also the objection against saying that Josephus is wrong in thinking that Pallas had anything to do with the acquittal. It reduces the charge of error to one of but little consequence, especially when compared with the censorship to which the new chronology must resort. This probability of Pallas' being able to acquit his brother Felix after his fall decidedly corroborates the evidence of our second argument (II) against the tenability of Holtzmann's claim for 55 A.D. as the year in which Paul went to Rome, and strongly confirms the doubts which the first part (I) of our paper raised against the Eusebian dating of Harnack. The conclusion to which our discussion has brought us, therefore, is the strong conviction that Paul could not have gone to Rome as early as 56 A.D., and that the New Chronology for this reason is indefensible.

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## SOME LITERARY UTOPIAS.

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The field of our study in this paper has been comparatively neglected in the recent emphasis of social problems. Yet it suggests one of the oldest and most persistent themes in literature. Our discussion deals chiefly in the strictly literary and romantic books in this category — but it cannot be confined entirely to them; for there are books which have no fictional form which yet are, after all, politico-social speculations rather than treatises, ideals governmental and social, which had no actual embodiment in the author's day.

It requires only a casual glance at history or among ourselves to-day to recognize the idealizing social tendency, "in the past a golden age, in the future a golden dawn"; "in some other place:" Utopia, New Atlantis, City of the Sun; "at some other time:" — year 2000; "if this were so," "if that were not." Here, in this form of government, in that political economy, is the panacea for ill; there, in that one social wrong, or in one human vice, is the block to all progress; if removed — then Utopia.

Now this is a tendency of mind which is capable of ranging all the way from the grand ideals of the loftiest minds, like Plato, to the shallow utterances of some political charlatan; or from the most inspired hope to the most pessimistic grumble. It is a human tendency which often lies at the very springs of slow progress and reform; and yet many a political revolution in blood has sprung from Utopian philosophical ideals, very much in the same way as many triumphs of modern mechanics have been made possible from long and seemingly profitless studies in abstract mathematics, or as some of the most concrete results in science are the consequents of hypothesis and experiment. The father of modern biology was the poet Goethe. Now, this large fact must be recognized in all fairness, and though applicable in only a partial sense to some of the particular books we shall consider, it yet furnishes a serious background for some of these lighter touches of the literary Utopist. In a sense, all the larger ideals of men have been Utopian when regarded from any one point of

time, or one range of experience. The Hebrew Theocracy in all its large ideals, and in all smaller details, spiritual and economic, was never fully and satisfactorily actualized; and it still floated like a banner over the minds of our own Puritan ancestors. The Messianic ideal of the prophets in large outline and in specific detail has divided for thousands of years Jew and Christian as to its fulfillment in Christ. We have no faintest conception of how large an ideal was wrapped up for the Roman and Christian world both, in the word "Roman Empire" and later "Holy Roman Empire," until we consider how persistently that thought of world dominion ruled secular and religious ideals, government and ecclesia, until its last political trace is seen in our own century. No one can read Augustine's "City of God," or Dante's "De Monarchia," without realizing that church and state, ethics and politics, government and social fabric, of which we keep hearing to-day, are all inextricably blended in the minds of men, utopian as the particular phases of the idea seem to us, — and that far above the actualities of then and now, men keep building better than they know. And so again our growing vision of the kingdom of God, which is beginning to sway men's minds, is apt to seem a new discovery of our day, and already is it concreting itself in the many beatific or vagarious dreams of men, based on partial exegesis — and yet if we look for its literary source it has its roots away back in the O. T. Theocracy, is older than the Holy Roman Empire, which yet kept the idea alive through the centuries, and still what Sir Thomas More said five hundred years ago is yet measurably true to-day, that "the greatest parts of Christ's precepts are more opposite to the lives of men of this age than any part of my discourse has been."

And so we must keep in mind these larger ideals of men, which do represent the highest actual past legislation of Moses and Christ, and the loftiest speculations in philosophy about right and justice from Plato down through the ages; we must remember the reality and value of these things in order to distinguish the large general truths and the small parodies of them; the essential and permanent ideals of men and the imaginary travesties of them, so as to be just to some of the great and permanent truths proleptically seized by visionaries. The difference between

an ideal and a Utopia is largely the difference which all history is teaching in God's withheld completion of man's restless programmes. A Utopia is a programme for an ideal, with other than the *dramatis personæ* of the great Author of History. The fault and peril of Utopias is oftener with their programmes than with their ideals.

Let us now briefly indicate some of these political and social strains, and then take up somewhat more fully the principal ones which have assumed the more distinctly literary form. The earliest Utopian conceptions look backward as seen, *e. g.*, in the Brahminic conception of the earliest age, as the best, full of purity, plenty, philanthropy, and praise. Hesiod, 900 B.C., describes in "Work and Days" the reign of Saturn as an age of gold in the past, and Ovid, about the Christian era, takes up the same strain in the "Metamorphoses." Traces of this backward Utopian look as an impulse are found even as late as Rousseau's idealizing of primitive conditions in his philosophy of society. Even Plato, after he has constructed his ideal "Republic," with no conception of a backward look, shows in the "Timaeus" how when Socrates expressed the wish to see how such a Republic would work, Critias undertakes to tell him by tradition through his ninety-years-old grandfather, whose father was a friend of Solon, who in turn had it from the priests of Neith at Sais: how nine thousand years even before Solon such a state of ideal citizens withstood for a time the attack of Atlantis. But now gone is that vast continent in the deep, and gone the ideal citizens who withstood the shock of such empire.

But the great body of Utopian literature has had less to do with *time* than with *place*. The fiction of place otherwhere has been a more dominant note than time otherwhen, either as the vehicle for satire and parody on present society, or as an idealizing of society in another place. Aristotle, the critic of such fancies and the critical annotator of Plato himself, mentions several such fictions.

This literary method is the one generally followed, as we shall see, in the later Utopias: Campanella's "City of the Sun," presumably in Ceylon; Bacon's "New Atlantis," possibly corresponding to Australia; "Utopia," under the Tropics in South America; Fenelon's "Republique de Salente"; Cabet's "Icaria";

Howell's "Altruria"; not to mention others. Harrington's British "Oceana," Bellamy's "Looking Backward" to Boston, Morris' "News from Nowhere," whose scene is in London, are the few which dare to set up their Utopias in their native land.

But there may be another classification of Utopian literature which we shall follow: one according to which the imaginative element is engaged preëminently, either in the *political* or the *social* realm. That is, the Utopia takes the color either of a political discussion, aiming to set up an ideal government, or its main color comes from depicting the social condition consequent upon some changes, especially in the economic or family life. The element of fiction proper is confined chiefly to the second class. The former class approaches more nearly to the confines of what we may call the publicist function, but differs in having more or less the romantic element, especially the dramatic setting of the literary symposium.

I. In this philosophical or political category we should rightly classify Plato's "Republic," though it has elements of the social Utopia, which are the least prominent, and yet the ones by which it is best known and judged. Leaving it, therefore, for later discussion, next after Plato comes Cicero's "De Republica," usually called "The Commonwealth." It is based on Plato, and yet possesses greater political wisdom, as befitting a Roman. He sets up a state, not in philosophical theory only, as Plato did, but by a severe historical study of Roman institutions. His speculation is a search, in his own language, for a "just distribution" (this is the note of the world's Utopian cry), and a "subordination" (not so frequent a demand) of rights, offices, and prerogatives, so as to give "sufficient domination to the chiefs, sufficient authority to the Senate, and sufficient liberty to the people." It has been pointed out that in this blending of the royal, aristocratic, and popular elements Cicero has almost outlined in prophecy the essential features of the British constitution of our day.

We come out of the publicist realm of Cicero's speculations when we take up Augustine's "De Civitate Dei," which is often spoken of as a philosophical and religious Utopia, why, we cannot

see, except for its name; and yet it is interesting as the first great work which dared to break that ideal or idol of the Roman Empire, by placing alongside of it the great Christian ideal of a Heavenly City. The decay and fall of Rome before Alaric had shaken the world as we can hardly imagine, and all the fabric of society seemed disintegrated. Even Christians thought that the destruction of Rome meant the prelude to the end of the world. A widespread attempt was made to attribute this calamity to the Christian religion. Augustine's great book is in part a maintenance of the thesis that the destruction of the Roman Empire is due not to the rise of Christianity, but to the corruption of paganism. The old social system is passing, but in its place he seems to see a new order arising, as over the ruins hovers the splendid vision of the City of God, coming down out of Heaven. And yet his eyes are set, not so much forward in a politico-social speculation (he has no vision as yet of even the Holy Roman Empire) as backward over history as he traces from the first a city of God, a community of God's people, living alongside the kingdoms of this world, and their glory, and as he traces their antagonism from the fall of the angels to the last judgment. The distinctive place of Augustine in social literature is his conception of the spiritual realm, and the slow-moving but triumphant providence of God as developing in, with, alongside of, and despite the great visible world kingdoms of men; a conception quite in accord with sanest Christian ideals of men to-day, and with the historic method of interpretation.

But it is very interesting (going on to the fourteenth century) to take up a fascinating book which Dean Church has recently translated, Dante's "De Monarchia." It is strictly in its form a governmental treatise, but it has for its theme an idea which, as intimated before, was for centuries the world's Utopian dream, and which history has proved to be Utopian, the conception of a holy world-wide Roman Empire, which should bring universal peace and prosperity: The conflict of Christian centuries, between church and state, emperor and pope, was largely a discussion as between two holies as to relative place. In the awful chaos of his time, political and social, Dante, devout Catholic as he was, dreams again of a Revived Roman Empire, subordinating

the temporal power of the Pope, a universal monarchy with a single authority, unselfish, inflexible, which could make all smaller tyrannies to cease, and enable every man to live in peace and liberty so long as he lived in justice. Such a power was Rome, and such a power shall become Christendom, longs Dante, under a Revived Roman Empire, despite the discouraging experiences by which he was surrounded. Believing that Imperial Roman power divine and eternal, he idealizes a state which he dreams will yet set up peace and justice in the earth. He elaborately argues the divinity of the old Roman state as religiously as he would that of the Old Testament Theocracy. He finds divine potents and miracles and sanctions in secular Roman history, and proves to his own satisfaction that its rehabilitation is necessary to the redemption of the world. The "De Monarchia" of Dante shows how passionately he reverts to an ideal which Augustine had done so much to overthrow centuries before. It is interesting not only for itself, and crystalizes better than anything we can read the visions which for ages ruled man's imaginations; but it also explains the passionate political strains which form so deep an undertone in his "Commedia," and which have led many commentators of Dante to consider it a Ghibelline poem, insinuating what it was dangerous to announce, and breathing into our own times patriotic impulses to Pope-ridden Italy.

Still considering the political Utopias, we come down to select one more: the "Oceana" of Harrington, written and published in the troubrous times of Charles and Cromwell. James Harrington, of noble family, wide learning, extensive travel, and a courtier of Charles I., after the king's death, without actively espousing the cause of Cromwell, was yet inclined to the idea of a commonwealth. He wrote his book, which was an earnest effort to induce Cromwell to introduce certain radical reforms. The book was seized by Cromwell, but subsequently restored, and dedicated to the Lord Protector. On the Restoration, Harrington was imprisoned and was released only after he had become shattered in mind and body. The "Oceana" belongs in the class with Hobbe's "Leviathan" and the writings of Filmer and Locke, but it is distinguished by its literary form and its fiction of an actual programme to set up his Utopia. "Oceana" is Eng-

land, "Marpesia," Scotland, and "Panopaea," Ireland. He has fictitious names for London, St. James, and the kings of England. Cromwell is the Lord Archon, and is named "Olphaeus Megaletor." A great council under the Archon's auspices is called, committees are appointed to consider every government from Israel to Venice, and orations and public disputations issue out of this wide survey, in a reconstruction of England's commonwealth. His great idea is that the troubles of his time and all time are due to change in the balance of property. "Empire follows the balance of property" is a phrase of his which has become somewhat notable. He shows his commonwealth in action with most elaborate safeguards and calculations of property adjustment, to prevent shifting of that balance. This he does by agrarian laws, by limiting the power of accumulation to a certain income, and by regulating inheritances. He sets up in imagination a popular government in which offices are filled by men chosen by ballot, to hold office for a limited period. The idea of a ballot for popular municipal and parliamentary elections does not seem Utopian to us, though it is only within fifty years that the written or printed ballot has been used in English parliamentary elections — a custom old as Rome in limited usage, and often adopted in modern times for other purposes.

It would be going beyond the limited range of our subject to enter into the French and German speculative social literature. The political elements in them, Utopian in their democracy then, have now been quite fully established. Economically, they are socialistic in varied ranges from communism to anarchy, from philanthropies to coöperative commonwealths. The imaginative literary element, however, does not generally prevail, except in some of Rousseau's writings, in Mably's poem "The Basiliade," and in Cabet's "Icaria." Fourier's politico-social ideas, though not taking a distinctively literary form, yet suggested in his philanthropies a concrete programme of social organization which did much to stimulate communistic societies in Europe and America. The famous Brook Farm experiment, though originally from an indigenous impulse, was dominated in its later development by the teaching of Fourier.

II. Let us pass on to the second class of Utopias, those which deal more closely with social programmes, and have the more distinctly literary form. By far the largest class of Utopian literature has taken the form of imaginary social commonwealths with some fiction of actual adventure to give them currency. The reasons for this method may be either its stimulus to the imagination in the absence of scientific and historic data which are now available, or it was resorted to for the sake of protection to the writers in putting forth critical views upon existing society. The most famous books of this class are Plato's "Republic," 300 B. C., More's "Utopia," 1517, Campanella's "City of the Sun," and Bacon's "New Atlantis," early in the seventeenth century. Besides we may mention "L'Evangel Eternal" by Abbé Joachim, early in thirteenth century — a Utopian dream about the reign of the Holy Ghost. Fenelon wrote two Utopias: "Bétigue" — an Arcadian dream of a pastoral people without vices — and "Republique de Salente," a picture of a people with no industry but agriculture, attaining a high degree of perfection and happiness. In it war is depicted as the source of all misery — a bold position in the age of Louis XIV. There is a political romance by John Barclay (early in seventeenth century), entitled "Argenis," very famous in its day, and greatly admired among others by D'Israeli and Coleridge, and widely translated. Then there is in more modern times the story of the poet Morris, "News from Nowhere," Howells' "Altruria," and Bellamy's "Looking Backward" and "Equality," not to mention others. Most of them deal positively in the construction of an ideal social state, with implications everywhere of criticism on existing institutions.

We might also include in this list imaginative works which use the opposite and offensive method of elongating the vices and foibles of present society in an unideal world: such method of parody as Swift uses in "Gulliver's Travels." Another book of the same order, but little known, is Joseph Hall's (1607) "Mundus Alter et Idem," a pseudo-ideal world discovered by a traveler, and divided into regions answering to man's chief weaknesses and vices. He gives a map of Crapulia, Latronia, Moronia, etc., — and with an irony which seems a very critique of Utopias,

he outlines on the edge of his map a “*Terra sancta ignota adhuc.*” There is also a class of writings like Montesquieu’s “*Lettres Persannes*,” in which, in gentle irony, it is shown how a stranger from Persia or India would regard manners and morals in England or France. This is Howells’ method in his “*Traveller from Altruria.*”

The notes in this literary method in the past seem little varied and tame oftentimes to the fiction-surfeited mind of our day. The most frequent literary form is that of the symposium, strictly speaking, as in Plato’s “*Republic*,” Cicero’s “*Commonwealth*,” Harrington’s “*Oceana*.” In garden or grove or house, or on the tribune, friends meet and declaim or talk. The literary quality to be maintained in these symposia is simply the consistency in type of the talkers. The central figure, Plato’s Socrates, Cicero’s Scipio, Harrington’s Lord Archon, furnish the main arguments, and the others are his foils. The strength of such a book depends upon the fairness and force of the arguments the author puts into the mouth of his objectors. Plato and More dare to have their critics say something strong; Julian West, in the latest product of Mr. Bellamy, gapes and swallows as Gospel everything Dr. Leete says. Even when this symposium method does not occupy the whole literary field, it is still retained in part as the setting of the dream or experience.

Look at the literary setting of some of the Utopias. Sir Thomas More, writing in 1515, soon after Columbus and Vespucci, so that men’s minds were stirred by discovery and adventure, tells us how he was on ambassadorial business for Henry VIII in Flanders, when he met one day a certain Peter Giles, an honorable man of learning. As they were returning from church, on a time, he saw his friend talking with a stranger, who proved to be one Raphael Hythloday, a Portuguese scholar and adventurer, who was so anxious to see the world that he had divided his estate among his brothers, and had gone on three voyages with Vespucci. On the last voyage he begged to be left behind, and setting out with five Castellians inland he saw some wonderful states and peoples — especially one Utopia. Struck by his knowledge and acuteness, More and Giles expressed astonishment that he did not enter, after such valuable experiences, upon the service

of some European state. This opened the way for a discussion of the poverty and crime, the wasteful wars and social condition generally of Europe — and the consequent story of Utopia was told by way of contrast.

The same literary method is used by Campanella about a century later. Campanella was a Dominican monk born in Calabria, who suffered for his ardor in the cause of science. He was a contemporary of Lord Bacon and shared his philosophy and method. His scientific and philosophical publications were coincident with an Italian conspiracy in Calabria to throw off the Spanish yoke. He was seized and sent to Naples as a political suspect. He was imprisoned twenty-seven years, during which time he wrote his "City of the Sun." It is a dialogue between a grandmaster of the Hospital Knights and a Genoese sea captain, who had seen and describes the city he had discovered. This book is interesting and curious. It is a vast scheme idealizing a state built on a hierarchy of learning. Metaphysic ("Hof") is its personified Prince, and Power ("Pon"), Wisdom ("Sin"), and Love, ("Mor") are a triumvirate of counselors. These coincide with his ideas of the Trinity. Power, Wisdom, and Love, Father, Son, and Holy Spirit. He describes a city whose seven concentric walls are pictured with object lessons in learning. Its Pantheistic cultus is a dream which might prefigure Comte's Religion of Humanity. The worth of the book does not warrant a detailed discussion. Campanella tries to combine some of Plato's philosophy and social ideas with the scientific elements more fully developed in Bacon's "New Atlantis," to which we now turn.

Lord Bacon's "New Atlantis" is a simple narrative of a ship's company which sailed from Peru for China. Encountering storms, provisions exhausted, at last they discovered an island or continent in the then unknown Southern Sea. They entered a harbor and beheld a fair city. They were met by officials gorgeously apparelled, who bade them depart, by a proclamation written in Greek and Hebrew and Latin and Spanish. The document was sealed with a cross. Discovering by this sign that the sailors were Christians too, they were allowed to land. They were taken to the "Strangers' House," so called, and superbly en-

tertained. Soon the governor called, offered further hospitalities, and answered their questions about the state. It seems that about twenty years after the death of Christ a wonderful light was seen at sea, a pillar of fire surmounted by a resplendent cross. Upon approaching the wonder, it exploded with a great coruscation, and nothing was left but a small ark, which opened of itself, and disclosed the Old and New Testaments, with a letter from St. Bartholomew saying that he had been instructed by an angel to cast this ark into the sea for the salvation of some unknown realm. The narrative goes on, in conversations and in walks about the city, to disclose its history and wonders in government and science. Commerce is forbidden to the people with any state not under their own crown; but through the fiction of a sacred order called "Solomon's House," and under its auspices, every twelve years two ships with three Solomonian brethren in each are sent out to different realms to gather knowledge of affairs, especially of science, arts, manufactures, and inventions. These he beautifully calls "Merchants of Light." The results of these discoveries are seen in the wonderful museums and laboratories he describes, and in the social effects, upon this land of Barsalem, of this scientific learning. The book, in other words, is a scientific speculation by the great author of the "Novum Organon"—a sort of bold anticipation of the wonders of modern science, which Bellamy finds so helpful in his Utopia; full of quaint conceits, and letting the imagination revel in the possibilities of his inductive method. He can have towers three miles high, and caverns three miles deep. He has artificial wells and water of Paradise. He has a wonderful biological laboratory for experiments on plants and animals. He can raise plants by mixture of earth without seeds; can continue life, even if some vital parts are gone. He can magnify and diminish bodies. He has furnaces which can imitate not only the sun's heat, but that of the stars. He can make artificial rainbows, and says "we have some perpetual motions." In fact, the book is a veritable Baron Munchausen of science. And yet in it all he has prognostications of many things which modern biology and chemistry and mechanics have actually achieved. He anticipates the discovery of meat extracts. He prefigures the

microscope. A crude compound microscope was invented in Holland a few years before. He may have known of it, but we have no data to verify the supposition. He suggests something like the audophone and telephone; submarine boats are faintly in his imagination, and "some degrees of flying in the air," as he modestly puts it; and there is something like a weather bureau in full blast. It is interesting to note that the scientific "New Atlantis" is one of the most ostensibly religious books in Utopian literature.

Leaving the literary setting of these books, let us now go back to consider and condense as far as possible the more notable political and social positions of the two most famous Utopias, those of Plato and More.

Plato may be regarded as the pioneer in this class of writing — influencing more or less directly nearly every subsequent Utopist. His search in the "Republic" is for ideal justice, outlined by the words of Socrates in the symposium, but confronted by the conservatism of the aged Cephalus, by Thrasymachus, a type of the sophist, by Polemarchus, the practical man of social traditions, by Glaucon, the impetuous youth and man of pleasure, and by Adeimantus, the representative of common sense. Through the labyrinth of the Socratic method in such a dialogue it is hard to get at his meaning. It seems to have been based upon the Greek idea of individual insubordination to the state, and yet equally pronounced is the more modern idea that you must have an ideal man to make an ideal state. All that he says about the state is commingled with a discussion of similar qualities and regulations in the commonwealth of a man's own soul. He looks upon reason, courage, and temperance as the chief desiderata in a man, corresponding to his mind, his feelings, and his will. Their balance make the ideal man. The state should, therefore, have three classes corresponding: the Rulers or Guardians (the Reason), the soldiers with preponderance of courage, the workingmen artificers and farmers, whose virtue is temperance, though he does not develop this idea. It seems hard to discover in his argument, which he makes the starting point or norm for the other: the state or the in-

dividual; but this is clear, that the subordination of all to the public good is vital; and yet that each acquires justice for himself, and contributes it to the state by each doing his own business well, and submitting to what the general good requires. This certainly is not very Utopian, and is quite modern, and as far as I have read is not much dwelt upon by commentators of Plato. But the theme which is most elaborately discussed in the "Republic" is this: that it is not so much the happiness of the citizens as the well-being of the state that is to be sought — quite in contrast with modern materialistic Utopias in which individual happiness and comfort is the chief ingredient.

Then Plato goes on to discuss the education best fitted to make these classes do best their own business. It is a curious thing to modern ideas that he leaves out entirely, in his discussion, the third great class, the people, with whom modern Utopias are chiefly concerned, and confines all he says to the education of the guardians and soldiers; and it is not at all clear whether what he says is even meant for both, but only for one of these upper classes. Nothing gives a clearer idea than this neglect of the common people in his Utopia of the difference between a Greek and a modern democracy. His educational scheme includes, first for all, up to the age of twenty, music (in which he apparently includes religion and literature), and gymnastics. It is interesting that it is the intellectual and moral regimen of gymnastics that he has chiefly in mind. After the age of twenty begins a more serious education of the soul, designed chiefly for the more promising youth, including a more comprehensive study of the arts and sciences. At thirty, still further selected spirits are chosen from them, who go out into practical life to command armies, and gain experience of affairs. At fifty they can return to a further life of philosophy, or take their places among the rulers and trainers of others. A third step of training is hinted at in Plato's famous argument for immortality in the eternal development of the soul as suggested by the vision of Er, near close of the "Republic." This argument is made in connection with a remark that indicates his view that his scheme was almost impracticable on earth, and needed the longer period of eternity to develop it. It is curious to note that the education he pre-

scribes for his selected guardians is primarily geometry — also astronomy and dialectics as subsidiary to a search for the good. Plato does not propose for his future legislators any study of finance or law or military tactics. Nothing appears more incongruous to our modern notions; and yet as a counterpoise to the extreme view of "practical politics," and the habitual sneer at the "literary fellows," Plato's ideal has had its uses, and is beginning to be recognized in its appropriate balance in our day. This idea of a large comprehensive public education for citizen careers is one that runs through the other Utopias; Campanella and Bacon, for example, but with a more democratic inclusiveness.

It is other elements, however, in the training of these guardians which have become most famous. First, there is absolute equality of the sexes, *identical* education and identical careers. No idea could possibly be more un-Greek than this. He anticipates and goes far beyond the most ultra-modern notions: for the women are to bear with men the burdens of war and state. His argument is that the sex difference is not a difference of natures, and that there is more difference between different men and women than between man and woman. Hence natures being the same, education should be the same, and therefore occupations should be the same. He never flinches in this third conclusion, even as to war.

This he can do in his scheme without detriment to the home, for he has no home in his ideal state, for the guardians. A regulated promiscuity and a system of public nursing and education for children which rigorously obliterates identification of children in parentage is part of his scheme. I say regulated promiscuity — for curiously, from our point of view, Plato sets up his scheme partly to prevent certain abuses of freedom, as he thinks. To avoid this, holy marriage festivals are instituted, and he adds, "their holiness will be in proportion to their usefulness." To this end the guardians see to it that only the good and strong of either sex marry with corresponding qualities, as often as possible, and the bad with the bad less frequently; the children of the good being saved, the other offspring killed. To prevent popular irritation over the differentiation, the brides and grooms at the festival are ostensibly assigned by lot, but really by design

— a politic lie which Plato enjoys to consider. The man must be twenty-five to fifty years of age; the woman from twenty to forty. Any one above or below these ages who takes part in the hymeneal festival is guilty of impiety — also any one who forms a marriage relation at other times. After fifty and forty, he allows promiscuity of relationship. His idea in mating his couples is based upon the care we show in breeding cattle: shall we do less for the safety of society, in heredity? he argues. This is his paramount consideration, and every sentiment of love and home goes down before it. Of this scheme Plato says he has no doubt of its expediency, but he has of its possibility. This feature of Plato is to us the most abhorrent of all his ideas; but one thing must be borne in mind, that, contrary to the general idea about it, Plato thinks he is aiming not at unbridled lust, but at an almost impossible strictness, and at mechanical regulation — though in face of the suppression of the deepest sentiments.

This is Plato's solvent of the social evil and the bane of heredity; utterly alien in method from Christian love, humanity, and hope. And yet this phase of evil and the taint of depraved heritage, and the overpopulation of the lower orders, are still with us, the Gordian knot of social reform.

It is interesting to see that Mr. Bellamy has accepted essentially Plato's idea of identity of sexes in nature and occupation; and he is going to meet the whole Malthusian argument by woman's increasing physical power through gymnastics to resist male approach, and by her economic independence in public careers.

Another element in the ideal Republic much dwelt upon, but yet very slightly emphasized by Plato, is community of goods and absence of money. "The diviner metal is within them, and they have therefore no need of that earthly dross," he says. When you come to look for this provision in the end of the third book of the "Republic," you find about a page only given to it; and the communism of property, of which so much has been said, is little more than an abundant but simple common provision for the rulers and soldiery — a sort of wage given by the citizens in general, so that the rulers could perform governmental functions without distraction of fear or favor.

This economic communism, in some form, and the bane of money and individual property, is the one persistent idea in nearly all Utopias — Sir Thomas More is the great exponent of it — and it is the note of all modern nationalism and collectivism; but the *ground* for it is utterly shifted since Plato's day. Now it is advanced entirely in the supposed interest of the poor; it is presented as an economic factor of social justice. But with Plato it was an entirely different matter; it was in the interest, as he supposed, of disinterested patriotism and undisturbed devotion to the state on the part of his upper classes — very much the argument for the monastic life of the clergy later on. This idea of sharing of possessions, for the justice of it, to the poor is not in Plato's mind at all, nor is this the great reason with Sir Thomas More; but it is the good of the state. And Plato's argument for community of goods as well as of wives (within certain limits) for the guardian classes, and only for them, is simply this, that without care for personal property, and for one's own children, they might escape thereby the distractions of avarice or of family caste, and the sweet family affections which would otherwise share their interest in civic justice, courage, and impartiality: an utter mistake, we may say; yet socially there is some ground for it. Plato's communism is nothing like modern socialism.

It remains only to say that Plato does not say how or when he is going to set up his state, except in two passages. First, he says in answer to *when*: "Not until kings are philosophers or philosophers kings." And again when asked how, if his guardians have set up their scheme, they would go to work on existing institutions, he says he would begin by sending out of the city into the country all over ten years of age, and begin his education on those that were left. I should like to see the twinkle in Plato's eye if he could read some modern literature on this point.

Despite these Utopian elements — and no one knew that they were so, better than Plato himself, as could be abundantly shown — despite some ideas and ideals utterly revolting to Christian principles, Plato ideally has held up to the world some views which are modern, and more than modern, if I may so speak. His ideal of a lifelong education, extended to both sexes,

based on their equality, his blending of philosophy and ethics with politics, his insistence on a right individual to make a right state, his search for the good, or, as we should call it, Religion, as a basis of political justice, his finding of wealth in weal, a note now often heard since Ruskin—all these and more are the abiding elements in a Utopia, many of whose paradoxes are still ours, and many of whose problems we are yet facing.

The “Utopia” of Sir Thomas More is next in interest and importance to that of Plato’s “Republic.” It is by far the most charming of all the Utopias from a literary point of view, and, despite some of its suggestions, has permanent social value. It has great modern interest moreover, for it was called out by an economic condition somewhat resembling our own. The breaking up of the Feudal system detached men from the soil, and from a dependence of serfdom, which yet gave measurably the necessities of life. Moreover, the change of land tenures, the increase of individual over Feudal proprietorships, the inclosing of commons, and the growing preponderance of manufacture over agriculture resulted in widespread change of employment, turning much tilled land into pasturage, and so dispensing with many laborers. These facts, in that period, resulted in a social upheaval and displacement quite resembling the industrial revolution in our day, coming from machinery and from modern competitive Capitalism. Like the later movement, it was doubtless a step in progress, but resulted incidentally in great hardship for individuals, threw hosts of men into the field, and resulted in a great era of crime. The state was not ready then, with modern charities and reformatory methods to meet it; the English poor laws were not yet in force, and the day of repression by capital punishment for nearly all offenses was in full vigor.

The “Utopia” was written primarily to show the enormity of the English criminal law, and its inexpediency, and to disclose in parable the economic injustice and folly of punishing ruthlessly enforced idleness and crime by death, when economic conditions and policy fostered both. On the side of governments, Sir Thomas More saw the economic burdens of war and the corruptions of courts, and on the side of social life he saw the greed of wealth, the display of luxury, and the shallow standard of hap-

piness. His solvent for these things was: abolish private property and banish money from its social function. Inequality of condition, and personal greed and luxury, which are traceable to the search for individual wealth: this is at the bottom of social wrongs and the impediment to social happiness. So he teaches, and we hear this sentiment re-echoed again and again to-day. In other words, he saw five hundred years ago much that we see to-day; but what is equally important, he saw many abuses which we do *not* see to-day — so mightily has God's providence wrought changes. Modern penology and jurisprudence have done just what he clamored for. Modern philanthropy and charity methods have met much of his economic arraignment of society, and yet for him then, with such clear vision of wrong, there was but one way of expressing himself: by an opposite picture of a different communistic state, confessedly Utopian — for it can be abundantly shown from the book that he was no visionary and crank, demanding immediate realization. That ideal state was meant to be partly parody, partly satire, but partly longing hope for a better world. The play of half belief, half doubt which runs through the book is its chief literary charm, and while this detracts from the polemic value of the "Utopia" as a serious book, it increased its efficacy as a safe social example for popular effect. Now, what I wish especially to note is that the fundamental economic positions and solvents that Sir Thomas More put forth so long ago are essentially the arraignments and solvents of modern socialism to-day; and yet that *most* of the actual economic wrongs of his day, as he saw them, have been practically met by history since, in prosaic fact, in non-Utopian forms. Many of Sir Thomas More's charges against society are still the charges made to-day by many modern writers, and the economic evils of then are made to reappear now under changed conditions. Much of the first part of the "Utopia," in which More discusses the social economics of Henry VIII's day, reads like some magazine article of yesterday. Though history in the slow but sure process of time has met most of Sir Thomas More's concrete demands, without his Utopia, still to-day the demand of some men is for something as revolutionary as that scheme of his. Either the reading of his book, in connection with present discussions, con-

firms us in our high estimate of the value of social agitation and ideals, while yet we hold on to the patience of God's providence, or it emphasizes anew the perennial demand by some in nearly every generation from Plato down for some sort of communistic reconstruction of society.

What, now, is Sir Thomas More's scheme?

He imagines a land about two hundred miles square, with fifty-four cities about twenty-five miles apart, Amaurot the capital. "He who knows one of these towns knows them all," he tells us. That is a motto which might be written over every Utopia — a dreary monotony is their own arraignment. "Their buildings are good and are so uniform that a whole side of a street looks like one house," he says — a description very much like Campanella's. Extensive gardens lie back of all the houses. There being no property among them, every man may freely enter into any house whatsoever. Every ten years they shift their houses by lot. The families are made up of those nearly related to each other. He has no Platonic disregard of the home. The sons, married and unmarried, with children and grandchildren, live in the same home or group of homes — a trace of early family communities. They live in a sort of patriarchal obedience to their common family chief, reminding us of the type of home described in Crawford's Italian novels.

Lest any city should become either too great or by accident be dispeopled, provision is made that none of their cities may contain above six thousand families, besides the country homes contiguous. Here is modern congestion of cities solved on paper! Provision is made for transplanting families from city to city, if the prescribed number is exceeded, and for colonizing into other lands if population is excessive, gaining land peaceably if possible; if not, by war; for one of More's principles is that "every man has by the law of nature a right to such waste portion of the earth as is necessary for sustenance."

No family may have less than ten, nor more than sixteen persons in it — but as there can be no determined number of children under age, he says, the rule is still observed by transplanting the surplus from one home to another. Here, indeed, is your Murray Hill and Cherry street problem, and the Malthusian peril easily solved in Utopia!

Their social structure is built on the family. Thirty families choose a magistrate who is called a syphigrant, and over every ten syphigrants is another magistrate called a Tranibor. All the two hundred syphigrants of a city choose a prince out of a list of four named by the people of the four wards into which every city is divided. The election is by secret ballot (Australian method?), and "if any one," says he, "aspires to any office he is sure not to compass it." Oh! what a Utopia indeed! The prince is for life, unless removed for cause. The Tranibors meet every three days with the prince for deliberation, but there are always two syphigrants of the people present, and these are changed every time. No star-chamber in Utopia! He tells us that it is a fundamental rule of their government that "no conclusion can be made in anything that relates to the public, until it has first been debated three days; and another rule observed is never to debate a thing on the same day in which it is first proposed. No hasty legislation in Utopia! Another thing: there are no lawyers in Utopia, says the greatest lawyer of his day. Surely that is Utopian modesty! Upon certain very important matters legislation is referred directly back to the council of the nation. Here is the idea five hundred years ago of the Referendum, as yet in the air.

All over the country are built farm houses capable of entertaining forty men and women and two slaves. Every year twenty of this family come back to town and others take their places — so that the experience of city and country both must be known by all — with ultimate permission to permanent residence in the country if so desired. Among the chief industries of the farmers is chicken-raising — and by incubators, too! Oh! modern scientific farmers! Besides agriculture, every man and woman learns some trade. All wear the same clothing excepting some distinction as to sex — and the fashion never changes! This is, perhaps, the *ne plus ultra* of Utopia; yet Mr. Bellamy, too, is quite sure on this point by the year 2000 A.D. The chief and almost the only business of the syphigrants, he tells us, is to take care that no men may live idle: very important, we should say, that they have all possible leisure for so big a task — though the author confidently informs us that there are not five hun-

dred in this land who will not work. Let us go to Utopia with our tramp problem! But in Utopia men do not wear themselves out with perpetual toil, for they give six hours only out of the twenty-four to work. Sir Thomas More goes two hours better than our eight-hour movement. At eight o'clock they all go to bed, and sleep eight hours, and when they waken there are public lectures before daybreak for all who wish. Very many of More's arguments and some of his methods of betterment are found in current discussions to-day, and Mr. Bellamy has borrowed specifically from his ideas and programme. Very much as in Boston in the coming century, according to Mr. Bellamy, More tells us that there is a public market-place in the four wards of Amaurot. Thither are brought all products of earth and factory and put into common stock, and from thence every head of the house gets anything he wants, without pay and without exchange. There is no danger, he assures us, of a man's asking for more than he needs, because there is no inducement, since they are sure of being always supplied. Pride is also eliminated, as well as want in his economics, by the public esteem in which gold and jewels are held; for in Utopia the commonest kitchen and chamber utensils are all of gold and silver, as also the chains for the slaves, and jewels are only used as the playthings of children. They always have public provisions in their magazines for two years ahead. "There are no taverns, no alehouses nor stews among them," he assures us. They travel without money and work at their trade as they go. They keep up the home life, and may eat at home, but generally prefer to take common meals in a hall, each thirty families or sypograstry dining together, entertained by reading and music as they eat, the menial work done by slaves and the tables served by the children.

Sir Thomas More has some curious suggestions as to war — what he says is fine irony on his age. Utopians, he tells us, think nothing so inglorious as the glory gained by war. But as war there must be, men and women alike are trained for it. The only use they have for golden money, which they accumulate for the purpose, is to hire soldiers from other countries to do their fighting for them. Their principle is that as they seek out the best sort of men for their use at home, so they make use of the worst

sort of men for the consumption of war, and so they hire mercenary tribes to fight, under Utopian generals, however. To settle a war speedily they use enormous bribes to purchase the assassination of the hostile prince, so as quickly to kill the most guilty, and save the carnage of the common soldiery. This is the chief, and only, and, according to them, appropriate use of gold.

The most notable thing in the Utopia, for the age in which the book was written, and in view of Sir Thomas More's staunch Catholicity, is his provision for universal religious toleration of all faiths, and his story of how Christianity in open field made its own way. One of Utopia's oldest laws is that no man ought to be punished for his religion. He also has a wonderful scheme of religious unity, through worship, in a cultus in which all worship together God, and yet each may be worshiping at the same time his own God. His priests are few in number, for few, he says, are highly enough gifted for that office. Ministers are chosen by the people — a bold thing for a man to say before the Reformation. The confessional, says this devoted Roman Catholic, is in the family, to the father of the family, and among themselves.

We thus hear in More's Utopia some notes as old as Plato, and many as new as Bellamy. His scheme has many provisions not at all Utopian to our democratic ideas, and some ideals which are yet our purest longings in political and social life. His methods are based, however, on the sophistries of communism; and yet, despite these vagaries, his scheme has not the philosophical vagueness of Plato, does not share his views as to the family, and he is not so concretely and confidently sure of his position as Bellamy.

A few suggestions occur from our study.

Utopists as all these writers are, I think we are struck first by the fact that, with the exception of Campanella, Harrington, Bellamy, and a few others, they are nearly all men of eminence in the world's thought. So that amidst fiction and vagary there is doubtless some substantial truth. We have marked in passing some anticipations of subsequent actualities. They seldom have the earnestness and conviction of cranks. Plato and More

never give you the impression that they endorse all they make fictional. More's life and public career are opposed to some things he says. The object of his method, like all drama and fiction, is to give latitude, and to escape the consistency of a publicist pamphlet. The great difference between the older and newer Utopias is just this: neither author nor earlier generation took them seriously, because they were utterly out of line with existing institutions. It is remarkable that, with the exception of Harrington, no Utopist suffered, even in eras of persecution, for his social revolutionary views. Campanella wrote his "City of the Sun" while he was in prison, for another offense. Harrington's views were the most seriously his own, and his "Oceana" was England then and there. He suffered for it. But the note of modern socialistic Utopianism is its earnestness and its immediateness. The French Revolution, we know, was partly the work of French philosophers just before, and Cabet's "Icaria" and Fourier's "Phalanstery" and other schemes besides set men at once to founding communities. Mr. Bellamy's book means business now. His Utopia is all set up by 2000 A.D., all over the world; and his "Equality" tells just how the change was wrought in all details, and how in the very decade in which we live the Revolution has already begun. His Utopia is, to his mind, logically an imminent fact of history. Bellamy's book is from this very fact different from any ever written, and its peril is its boldness and immediateness. He seems to really think, and he wishes to lead others to believe, that here and now we are on the eve of setting up his imaginary commonwealth. The Utopias of the past should be judged, therefore, not in all respects as the programmes of their authors, nor should they be judged by some very crude and absurd features of them, but by the general principles which they have tentatively in mind, and which have been partially realized or utterly rejected in the slow movement of history.

Another thing to remember is that nearly all the past Utopias were originally written not in the vernacular, but for select readers. Moreover, few of them took up distinctively the argument from the standpoint of the people in general, or as a class polemic. This is the entirely different tone we find in French

socialism and in Bellamy's nationalism. It is a socialistic type of democracy which is the keynote of modern Utopists. Again, with hardly an exception, every Utopia contains some readjustment of property, or some type of communism. This is as true of Plato and Fenelon as of More and Bellamy. This is the universal language of dreamers; it is a world's dream. However mistaken or impracticable the programmes, the testimony of the ages is a longing for a juster economic redistribution. Again, a very common note, but by no means universal, is some change in the family as it now exists.

Another impression from all the Utopias is the monotony and dreariness we feel as we consider the schemes of Utopists. They seem little to conceive how much of the real joy and incentive of life and its deepest motives to character they uproot in gaining some questionable economic and social benefits.

Once more, nearly all of them, while speaking in the name of a republican ideal, unconsciously depict a strong yet hierarchical state, a virtual despotism in practice which looks so paternal on paper.

Another thing impresses us: the growing emphasis upon environment as compared with character. Plato's state was built upon ideal citizens; Bellamy's (with every variation of these notes between) upon ideal environments. There may be truth in both extremes — but Plato's note, in this regard, is higher than the dominant note of our own day.

Another thought is the common ignoring of sin as a social factor. "It was not so in Utopia," says More, say all, and by that easy formula they leap the greatest chasm in all our social problems. This is the root objection to every Utopian programme ever invented, and the great practical peril of indulging dreams.

But the converse of this is also true: that all Utopias, however vague and foolish, however they ignore facts of personal sin and evils of corporate guilt, do yet contribute something, however small, to the world's optimism, and do show an unquenchable hope in a possible humanity.

ALEXANDER R. MERRIAM.

## THE CONTRIBUTION OF WOMEN TO THE HYMNODY OF THIS CENTURY.

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In all the volumes that have been written on hymns and hymn-writers, comparatively little has ever been said about the contributions of women-writers. This is surely not because they do not deserve mention, for their hymns take prominent place in all church hymnals and add their distinctive and enriching features to the collections. It is just those features which the touch of woman's hand has added which this essay is designed to bring out. It does not pretend to exhaust the subject, but merely to give the results of a study of the works of some of the more prominent women-writers of this century, which may, perhaps, prepare the way for more elaborate treatment.

Among the earliest and most prolific writers of this century was Charlotte Elliott, born at Clapham, England, March 18, 1789, and died at Brighton, September 22, 1871. Although a sufferer and an invalid most of her life, she possessed a strong imagination and a well-cultured and intellectual mind. Her great love of poetry and music is reflected in all her verse. She has given us one hundred and fifty hymns, the best known and most beloved of which are perhaps "Just as I am" and "My God, my Father, while I stray." Perhaps the characteristics which appeal to one most strongly in her hymns are the tenderness, and sympathy of feeling, the plaintive simplicity, the deep devotion of a Christ-like life, and perfect rhythm of form. Her verses always reflect deep human interest and a rich experiential knowledge of the wisdom and goodness of God's ways even though He send sorrow and sickness and pain. Intense spirituality and the sweet submissive spirit of the Christian sufferer breathe through all, as well as a real and intuitive and profound sense of assurance of God's immediate help in trouble or pain, and of His nearness to the sufferer. Then again, they are full of a happy and entire resignation to God's will in all things, almost pathetic at times; yet in her best hymns strong and steadfast, *e. g.*, in the following lines:

“ My God, my Father, while I stray  
 Far from my home, on life’s rough way,  
 Oh! teach me from my heart to say  
 Thy will be done ! ”

Her faith is ever triumphant and buoyant. We also find in her hymns an intense love and sympathy for nature,— the birds, the flowers, the firmament, seen, for example, in the poems entitled “ The Requiem,” “ The Nightingale,” “ The Skylark,” “ On an Early Violet,” and many others.

The element of other-worldliness, too, is very strong in her poetry. She dwells so much on the “ longing for heaven ” and “ weariness of earth ” that one could almost wish she were more healthy in her view of life, and yet she is courageous to live this life out to the end so that, thereby, she may glorify God. Her poetry is also very subjective and experiential — minutely describing spiritual, physical, and mental states, and this close scrutinizing of self extends so far sometimes that we almost feel that emotions too deep for utterance have been laid bare.

The conversational character, too, is a marked feature of her verse,— so much so that we might almost call her poetry “ conversational poetry ” in the truest sense of both terms. She talks with God and she talks with friends about nature, experience, and God’s truths in a most simple but warm poetic style, *e. g.*, in the following lines taken from one of her hymns:

“ ‘Tis sweet to tell Thee while I kneel  
 Low at Thy feet ‘Thou art my rest.’ ”

Her personal contact with the person of Christ is most sweet and real. The secret of all her charm and the inspiration of all her life was her simple and intense devotion to Christ,— to His word and work. Her favorite themes seem to be the will of God, the glory of God, self-consecration, eternal blessedness, and the comforts derived from the sufferings of Christ.

Another prominent writer early in this century was Mrs. Cecil Frances Alexander, who was born, 1823, in Ireland, and died in 1895. She has given us nearly four hundred hymns and poems, mostly for children, in which capacity she excels. She has made such subjects as the Trinity, Baptism, etc., clear and simple and understandable in verse for children. Her poetic style is rather narrative and full of childlike descriptions and

simple studies in nature — always with an air of sweet simplicity, trustfulness, and naturalness, such as would appeal to a childish imagination and draw out the childlike heart and mind. Her poetry also shows a care for the details of action — a thoughtfulness for the little things and close observation of the lessons which nature and experience teach.

Another feature of her work is the Bible stories which are told with simple force and beauty. She has added to all her work the delicacy of a woman's feeling, accuracy of detail, charm of description, simplicity of sentiment, and childlikeness of spirit. As examples of her popularizing Bible stories in song for the children, all will remember her well-known hymns, "In Nazareth in Olden Time" and "Once in Royal David's City."

Besides her poetry for children she has written many other beautiful and worthy things, one of the most admirable of which is her "Burial of Moses."

Perhaps the other best-known writer of this century is Frances Ridley Havergal, born in 1836, and died in 1879. As Julian says, "she lives and speaks in every line of her poetry. Her poems are permeated with the fragrance of her passionate love of Jesus — her constant and unfailing theme." Her hymns reflect the adoring attitude of a heart ever full of praise to God for the beauties of nature, the blessings of life, the saving love of Christ. Her life of deep devotion and sanctification could not help speaking through her verse, but her best-known hymns, "I gave My Life for Thee," "Golden Harps are Sounding," "Take my Life and Let it be," "Tell it out among the Heathen," etc., are, on the whole, more evangelistic in character than truly hymnic. Yet her hymns still hold a large place in our hymnals and her earnest devotion to the cause of Christ, her unfailing and abiding love for Him personally, and her intense reflections on the attitude of the soul to God as seen in such poems as "Not Yet" go far to justify it. They show also a quiet and peaceful rest in God's "great love-design," which is strikingly characteristic of her, and which, appearing in such lines as "Live that ye His praise may show," will ever have a profound influence on all devout worshipers. Hers was the "happy service of a yielded heart," and she was able through her intense devotion to magnify the

reality of the Christian life. As further examples of her whole-souled devotion and reliance on God are the following well-known hymns: "True-hearted, Whole-hearted," "Jesus, Thou Hast Brought Us," "I am Trusting Thee, Lord Jesus," "Jesus, Master, whose I Am." Yet we cannot pass Miss Havergal without reference to the fact that a good deal of her poetry is somewhat sentimental in character. It does not always have the strength and vigor which we like to feel as we sing, *e. g.*, in her hymn, "Take my Life and Let it Be," we feel that the first verse is well enough, but when she goes on to say "take my hands," "take my feet," etc., we feel that it is not as stirring and impressive as it perhaps was intended to be.

Her favorite themes seem to be the love of God, consecration, the joy of service, submission to the will of God.

Another favorite writer is Anna Laetitia Waring, born in 1820. Her two most popular hymns are the following: "In Heavenly Love Abiding" and "Father, I Know that all My Life."

The special characteristics of her style are deep humility and sincerity, simple, childlike trust, and close fellowship and communion with God.

In almost every poem one can find something about the love of God, perfect submission and trust, utter self-abasement for Christ's sake, a feeling of full satisfaction and perfect peace in Christ. For the simple naturalness of her style, the following is a good illustration:

"Every pain I had to bear  
Proved my Shepherd's tender care.  
Everything I had to do  
Taught my heart that He was true."

Four other writers deserve mention, but as their hymns have been comparatively few in number they may be treated briefly.

Adelaide Anne Proctor, born in 1825, died in 1864, shows a deep tenderness and sympathy for the poor and outcast, among whom her life was so largely spent.

On this side of the water we have three contributors.

Mrs. Harriet Beecher Stowe, born 1812, died 1896, is a very dignified and sympathetic writer. Her hymns are full of a deep,

calm peace, and also of a deep appreciation and love of nature, *e. g.*, in her hymns "Still, Still with Thee" and "When Winds are Raging o'er the upper Ocean."

Mrs. Phœbe Brown, 1783-1866, a sweet contemplative writer. Her hymn, "I Love to Steal awhile Away," shows the quiet peacefulness of her spirit.

Phœbe Cary, 1824-1871. Her chief hymn, "One Sweetly Solemn Thought," represents her calm, sweet faith, her aspiring and reflective nature.

As translators women have been very famous and have made an inestimable and invaluable contribution to our hymn collections.

Miss Frances Elizabeth Cox was an admirable translator from the German. The meter of the original is preserved in strong and dignified translations.

Miss Jane Borthwick, born in 1813, and her sister, Mrs. Findlater, are associated together in their translations. Two of our favorite hymns are their contribution: "Jesus, Still Lead On," and "My Jesus, as Thou Wilt."

Of all translators, probably Catherine Winkworth, 1829-1878, has done most. Her renderings are stirring and majestic. She is invariably faithful in her translations and for the most part terse and delicate. She reveals a conscientious, tender, and sympathetic refinement.

The last translator we would mention is Mrs. Charles, who translated from the Latin and the German.

Thus has been given a brief sketch of some of the more important women-writers of this century. Many others who have made small contributions might have been mentioned, but these will suffice to gather together some of the more general characteristics.

Perhaps the most distinguishing features are their intense subjectivity and introspection; their deep and tender sympathy with nature, with the experiences of the inner life, and with certain characteristics of the person of Christ; their simplicity of thought and expression, which implies a distinctive type in the choice of words, figures, and meters, and a general grace and musicalness of form; their humble and devout adoration; their

deep spirituality; their trustful resignation of self to Christ; their utter self-abasement in contemplation of the Divine Master. Their songs are ever "tremulous with holy feeling," and they cannot help but strike the deepest and purest chords of our inmost nature. One always finds a beautiful harmony between their reverent peacefulness and holy joy in all true and pure devotion to the cross, and it seems as if their constant, unwearied striving after that which is unseen but intensely real in the person of Christ must be the secret of their deep spiritual-mindedness.

Their sympathy with nature is very marked. One can hardly read the poems of Charlotte Elliott, or the following beautiful lines from Mrs. Stowe's hymn, without feeling that he has been drawn close to nature's heart:

"Still, still with Thee, when purple morning breaketh,  
When the bird waketh and the shadows flee,  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness — 'I am with Thee.'

"Alone with Thee, amid the mystic shadows,  
The solemn hush of nature, newly born,  
Alone with Thee, in breathless adoration,  
In the calm dew and freshness of the morn."

Besides this, the emotional side of their nature has drawn out so many of the heart experiences which have never been put into words so vividly and so sympathetically as by these women-writers. They have gone down into the most sacred parts of the inner life and told the secrets and the longings as none but they with their purity, piety, and simplicity can do. One almost feels at times in their less familiar poems that they have gone too far and revealed so much that they have lost their hold on a healthy nature.

Their intense introspection and their constant dwelling on the joys and glories of the other world have the tendency to develop into morbidness. Yet in their best hymns they are strong and brave and steadfast in their desire to live this life to the glory of God. Their thoughts and hearts seemed to be purified of all earthly desires and longings, and their constant communion with God and separation from the things — the mere things — of this world, gives them that deep and holy spirituality which pervades all their work.

Briefly, then, their songs are quiet, peaceful, resigned; they are contemplative, subjective, and mystical; they are trustful, sympathetic, spiritual; they are simple, childlike, humble; they are poetic, musical, adoring; they are conscientious, earnest, devout.

On the other hand one feels that the men-writers have other characteristics quite in contrast to these more distinctly feminine qualities. In the first place, they are more objective, *e. g.*, take the treatment of the theme "love" in Oliver Wendell Holmes's hymn, "O Love Divine, that Stooped to Share," or Charles Wesley's "Love Divine, all Love Excelling," and compare these with Miss Waring's "In Heavenly Love Abiding." One treats the theme as an objective thing, the other as subjective experience.

Other subjects characteristic of women-writers are the assurance, the joy, the peace which comes from inner communion with Christ; the contemplation of the other world; the aspirations and longings of the heart; self-surrender, adoration, and many others, all of which necessitate a rather subjective treatment.

On the other hand some of the favorite themes of men-writers are the majesty, the power, the glory of God, His wisdom, love, truth; some of the doctrinal aspects of Christ's atoning sacrifice and man's lost condition, etc., which are treated in a more objective way.

Beside this difference, men seem to have more power to express action in their hymns — often very stirring action — often grand and stately and dignified. They are more actively jubilant, buoyant, animated; while women are more passively so.

They have also greater powers of expansiveness, *i. e.*, spreading out their thought in an imposing manner. They give us large, broad views of things. They are often more dogmatic and doctrinal — somewhat more formal as contrasted with the intuitive character of women's thoughts.

In treating of the person of Christ, they lay hold of the power, the magnetism of his nature, the intensity of his love, and of his service for men, the awfulness and the incomprehensible mystery of his sacrifice for men, the influence of Him as a leader, a guide, a mover, a sovereign of men.

On the other hand, women seem to have dwelt more naturally on the gentler aspects of Christ's nature — His meekness, love, purity, faithfulness, devotion, helpfulness, etc. They look to him as saviour, comforter, friend, father, personal guide, etc.

Perhaps enough has been said to bring out the differences between men and women in their contributions to hymn-writing. They may be said in general to complement one another. Women with their more subjective, more dependent, more passive, more contemplative, more devout, more receptive, more submissive, more sympathetic, more conscientious, more emotional characteristics; and men with their more objective, more independent, more active, more commanding, more masterly, more triumphant, more intellectual characteristics.

While this may be true as a general distinction, it should be kept in mind that any of these qualities may be found among both men and women. Men often possess the more gentle characteristics and women are often strong and masterly, but the contributions of women as a whole have greatly enriched our hymn-books by introducing those distinctly feminine qualities of intuitive spirituality, devout meditation, deep and earnest piety, childlike simplicity, and general grace of form.

LYDIA E. SANDERSON.

## SUGGESTIONS FOR STUDIES IN NEW TESTAMENT CRITICISM.

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The purpose of the following notes is not to furnish an exhaustive review of the technical questions which are at present engaging critical attention in New Testament investigation — nor even to make a presentation of what must be done by outside workers in order to place themselves abreast of present-day New Testament study. It is rather to make selection of certain leading New Testament problems, some one of which, if not more, might be taken up and studied by those who, though burdened with much labor and distracted with many calls upon their time, have a method which makes it possible for them to work to a purpose and a patience which keeps working until results are reached.

We believe the fact of the following problems will serve to show that the New Testament field is not exhausted. We believe also that a personal undertaking of their study will give a new appreciation of their importance, both in themselves and in their bearing upon other and larger questions, besides that satisfaction which must always come from any work which a student does at first hand. And we are quite sure that such work as is faithfully done will be likely to produce distinct and possibly original results.

In the list which follows the idea has been to arrange the groups with regard to the amount of work which their problems will demand.

Group A. calls, in its first problem, for extensive reading, and in its second problem for a large range of diplomatic work.

Group B. contains problems which, though they have their most natural study as entireties, can be subdivided into correlated parts and studied fragmentarily. Yet, even then, they require careful critical work with the documents themselves. Especially is this so with the *Apocalypse* and the *Book of Acts*.

Group C. is intended to present problems which may be worked out with less expenditure of minute criticism, and yet can hardly be done apart from the Greek Testament.

The bibliography gives only the more important books—such

as are likely to be specially helpful in the accomplishment of the work, and these largely from the more recent publications.

### A, Problems involving more extended work :

#### I. The Formation of the Canon.

Question : Is the present New Testament Canon the result of natural growth in which, through a widening use of its writings within the Church, on the basis of their intrinsic merit as literary remains from an authoritative apostolic age, they came to be understood as the generally accepted Scriptures of the Church, on a level with those of the Old Testament; or is it the result of ecclesiastical enactment, due to the necessity of a dogmatic stand against heresies, by which its writings were elevated to a position of inspired worth and value which they did not intrinsically possess ?

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*The Nicene and Ante Nicene Fathers.* Am. Ed., 10 Vols., New York, 1896.†

Especially.

Barnabas, *Ep. Cath.*

Clement of Rome, *Ep. ad Cor.*

Ignatius, *Epp. ad Eph., ad Magnes., ad Trall., ad Rom., ad Phila., ad Smyrn., ad Polyc.*

Polycarp, *Ep. ad Philip.*

Hermas, *Pastor.*

Justin Martyr, *Apol. I. II., Dial. c. Tryph., De Resurr.*

Irenaeus, *Adv. Haer.*

Marcion, (cf. Tertullian, *Adv. Marc*, Epiphanius, *Haer.*)

Tatian – *Diatessaron.*‡

##### 2. Harnack, 1) *Geschichte d. altchristl. Litteratur bis Eusebius.* Part I. Lpz., 1893. Part II., Vol. I., Lpz., 1897.

2) *Lehrbuch der Dogmengeschichte*, 3 Bde. Freib., 1894-1898. Transl. (fr. 3<sup>d</sup> Germ. ed.), 3 Vols. Lond. and Bost., 1895ff.

\* Along with Migne may be used *Patr. Apost. Opera*, ed. by Gebhardt, Harnack, and Zahn, Lips., 1876-78. *Opera Patr. Apost.*, ed. by Funk, Tübing., 1881. *Corpus Apologet. Christian.*, Saec. II., ed. Otto, Jena, 1851-1881. Gebhardt u. Harnack, *Texte u. Untersuchungen zur Geschichte d. altchristl. Litteratur*, Lpz., 1882. Also the new appearing *Griech. Christl. Schriftsteller d. ersten drei Jahrhunderten*, Lpz. 1897.

† Along with *The Nicene Fathers* may be used Lightfoot, *The Apostolic Fathers*, Lond. 1890

‡ The best edition of the *Diatessaron* is Hills, Edin., 1896.

3. Zahn,  
 1) *Forschungen zur Geschichte des Neutestamentl. Kanons u. der altchristl. Litteratur.* Erlang. u. Lpz., 1881ff.  
 2) *Geschichte d. Neutestamentl. Kanons*, Lpz., 1888-92.

4. Krüger,  
*Geschichte d. altchristl. Litteratur*, Freib., 1895.<sup>2</sup> Transl. (with corrections and additions), N. Yk., 1897.

5. Westcott,  
*The Canon of the New Testament*, Cambr. & Lond., 1889<sup>6</sup>.

6. Charteris,  
*The New Testament Scriptures* (The Croall Lectures for 1882), N. Yk., 1882.

## II. The Synoptic Problem.

Question : \* I. Are there resemblances among Matthew, Mark, and Luke of sufficient detail and significance to indicate that there must have been a common source from which they drew their material ? If so, was this source the current oral tradition ; was it some pre-existing written document ; was it one of the Gospels themselves, or was it some combination of these sources ? II. Are there resemblances between either Matthew and Mark, or Matthew and Luke, or Mark and Luke of sufficient detail and significance to indicate that for any one of these groups there must have been a common document from which they drew their material ? If so, what was the nature of the document ?†

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3. Wright, *The Composition of the Four Gospels*, Lond., 1890.
4. Carpenter, *The First Three Gospels, their Origin and Relations*, Lond., 1890<sup>2</sup>.
5. Ewald, *Das Hauptproblem d. Evangelienfrage*, Lpz., 1890.
6. Weiffenbach, *Das Papiasfragment*, Gies, 1874, } Either one.  
 Leimbach, *Das Papiasfragment*, Goth., 1875,
7. Introductions by Holtzmann, 1892<sup>3</sup>; Jülicher, 1894; Salmon, 1894<sup>7</sup>;  
 Gloag, 1895 ||; Weiss, 1897<sup>3</sup>; Zahn (in preparation).

\* Although this question is designated as a twofold one it is, in fact, a single question which, for best results, should be considered in its entirety.

† For a critical reconstruction of the document there may be consulted the attempts by Wendt, *Die Lehre Jesu*, 1<sup>te</sup> Th. Gött. 1886 (untranslated) & Blair, *The Apostolic Gospel*, Lond., 1896.

‡ There may be used along with this the small companion volume by Abbott & Rushbrooke, *The Common Tradition of the Synoptic Gospels*, Lond., 1884.

§ In addition to this *Synopticon*, a Greek Harmony of the Gospels is quite needful. Robinson's, edited by Riddle, Bost., 1887, is the most serviceable.

|| This constitutes an individual volume on the Synoptic Gospels.

## 8. Larger Commentaries.

1) *Hand-Commentar z. N. T.*, 4 Bde. Freib., 1892<sup>2</sup> [Bd. I. *Mt. Mc. Lc.*) Holtzmann.]

2) *Krit.-Exeget. Kommentar üb. d. N. T.*, Meyer, 16 Bde. Gött. 1888-1897 (versch. Aufl.) [Bd. I. Th. I. *Mt.* B. Weiss, 1890<sup>3</sup>, Th. II. *Mk.* and *Lk.*, B. and J. Weiss, 1892<sup>3</sup>.]

In addition :

3) *The Expositor's Greek Testament*, Vol. I. (*Mt.*, *Mk.*, *Lk.*, Bruce), N. Yk., 1897.

4) Godet, *Com. sur l'Évang. de St. Luc.*, Paris, 1889<sup>3</sup>.  
Transl. (fr. 2<sup>nd</sup> Ed.) *Com. on Gospel of St. Luke*, N. Yk., 1890<sup>3</sup>.\*

Group B. Problems capable of separated treatment within themselves.

## I. Problem of the Book of Acts.

Questions: i) Is this Book by the same author as the Third Gospel ?

ii) Is it derived from sources, written as well as oral ? If so, can these sources be traced, and does their presence affect the historical reliability of the Book itself ?

iii) Is the Book before us in its original form ; or has it been subjected, either to a re-cension on the part of the author himself, or to a redaction on the part of an editor ?

iv) What is the correct chronology of the events of Paul's life recorded for us in this Book ?

## Bibliography :

## 1. For the general question :

† { 1) Ramsay, (1) *The Church in the Roman Empire*, [Part I.] N. Yk., 1893.  
(2) *St. Paul the Traveller and Roman Citizen*, N. Yk., 1896.

2) McGiffert, *A History of Christianity in the Apostolic Age*, N. Yk., 1897.

3) Introductions by Holtzmann, Jülicher, Salmon, Weiss, Zahn (as above).

\* For an understanding of the present condition of the Synoptic Problem there may be consulted the articles by Sanday, in the *Expositor*, from Feb. to June, 1891, and the article by Wendt, in *The New World*, June, 1895.

† Scattered notices and discussions of certain of the points involved in the general question, as they are brought out in the Apostolic history, will be found in Pfeiderer's *Urchristentum*, s. *Schriften u. Lehren*, Berl., 1887, Weizäcker's *Apost. Zeitalter d. christl. Kirche*, Freib., 1892<sup>2</sup>, (Transl. *The Apost. Age of the Christian Church*, 2 Vols. [Vol. I.] N. Yk., 1894-5), O. Holtzmann's *Neutest. Zeitgeschichte*, Freib., 1895, Krüger's *Gesch. d. Altchristl. Litteratur in d. ersten drei Jahrhund.*, Freib., 1895<sup>2</sup>, (Transl. *Hist. of Early Christian Literature*, N.Yk., 1897.)

## 4) Large Commentaries :

(<sup>1</sup>) *Hand-Commentar z. N. T.*, [Bd. I.] (as above).  
 (<sup>2</sup>) *Krit.-Exeget. Kom. üb. d. N. T.*, Meyer (as above), [*Apg.* Wendt, 1888<sup>1</sup>.]

2. For the specific question of identity of author with that of the Third Gospel the Introductions generally may be consulted.

3. For the specific question of sources reference may be had to the following as advancing various theories and marking out various documentary schemes, though the real work must be done by one's own study of the Greek text.

\* { <sup>1</sup>) Van Manen, *Paulus*, [*I. De handelingen der Apostelen*] Leid, 1890.  
<sup>2</sup>) Sorof, *Die Entstehung der Apostelgeschichte*, Berl., 1890.  
<sup>3</sup>) Feine, *Eine vorkanon. Ueberlieferung des Lukas in Ev. u. Apostelg.* Goth., 1891.  
<sup>4</sup>) Spitta, *Die Apostelgeschichte*, Halle, 1891.  
<sup>5</sup>) Clemen, *Chronologie der paulinischen Briefe*, Halle, 1893.  
<sup>6</sup>) Jüngst, *Die Quellen der Apostelgeschichte*, Goth., 1895.

4. For the specific question of recension by the Author himself.†

‡ { Blass, *Acta Apostolorum s. Lucae ad Theophilum liber alter*, Gött., 1895.

5. For the specific question of chronology.

§ { <sup>1</sup>) Schürer, *Geschichte d. Jüdischen Volkes im Zeitalter Jesu Christi*, 2. Th. Lpz., 1889, 1890, 1886.  
 Transl. *A History of the Jewish People in the Time of Jesus Christ*, 5 vols., Am. ed., N. Yk., 1896.  
<sup>2</sup>) O. Holtzmann, *Neutestamentlicher Zeitgeschichte* (as above).  
<sup>3</sup>) Harnack, *Die Chronologie d. altchristlichen Litteratur* (as above).  
<sup>4</sup>) McGiffert, *A History of Christianity in the Apostolic Age* (as above).

Together with the original sources :

|| { <sup>5</sup>) Tacitus (*Annales*).  
<sup>6</sup>) Josephus (*Antiquitates Judaicarum*).  
<sup>7</sup>) Eusebius ((<sup>a</sup>) *Historia Ecclesiastica*, (<sup>b</sup>) *Chronicon*).  
<sup>8</sup>) Orosius *Historia*.

## II. The Problem of the Johannine Writings :

Questions : i) Was the Fourth Gospel written by an eye-witness of the events which it records ?  
 If so, can the author be identified with the Apostle John ?

\* For this question may be consulted also, with profit as a compendium of views, Zöckler's article *Die Apostelgeschichte als Gegenstand höherer u. niederer Kritik*, in the *Greifswalder Studien*, Gütersl., 1895.

† Naturally the question of redaction is involved in the preceding question of sources, and will be found treated of, more or less, in the bibliography there given.

‡ Zöckler's article (as above) may also be consulted with reference to this question.

§ Schürer furnishes a detailed bibliography of this question.

|| Niese's edition of Josephus is the best (Berl., 1887-1894) and Schone's edition of Eusebius' *Chronicon*. (Berl., 1866 and 1875).

- ii) What is the literary relationship between the Fourth Gospel and the Epistles of John ?
  - (i) Were they all written by the same author ?
  - (ii) Was the First Epistle circulated as an appendix to the Fourth Gospel ?
- iii) Was the Apocalypse written by the same author as the other Johannine writings ? What is its literary relationship to the Apocalyptic literature of the apostolic age ? Was it constructed from preëxistent written sources and subjected to more or less redacting ?

#### Bibliography :

##### 1. For the general question.

- 1) Introductions by Gloag, <sup>a)</sup> 1897, <sup>b)</sup> 1881, \* Holtzmann, Jülicher, Salmon, Weiss, and Zahn (as above).
- 2) Larger Commentaries (as above).
  - (1) *Hand-Commentar, z. N. T.* (as above), [Bd. IV. *Ev. Br. u. Off. Joh. n.*, Holtzmann.]
  - (2) *Krit.-Exeget. Kommentar üb. d. N. T.*, Meyer (as above), [Bd. II, *Ev.* 1893<sup>8</sup>, Bd. XIV, *Br.* 1888<sup>5</sup>, B. Weiss. Bd. XVI, *Off.* 1896<sup>5</sup>, Bousset.]

##### 2. For the specific question of the Fourth Gospel.

- 1) Introductions, { as under 1.
- 2) Larger Commentaries, {

##### In addition :

- (1) *The Expositor's Greek Testament*, Vol. I. (*John*, Dods), as above.
- (2) Godet. *Com. sur l'Évang. selon St. Jean*, 3 vols., Paris, 1881-1885<sup>3</sup>.
- Transl. (fr. 3<sup>d</sup> Ed.) *Com. on Gospel of John*, 2 vols., Am. Ed., N. Yk., 1886.
- (3) Westcott, *The Gospel according to St. John*, Lond., 1892<sup>9</sup>.
- 3) Watkins, *Modern Criticism and the Fourth Gospel* (Bampton Lectures for 1890), N. Yk., 1890.
- 4) Abbot, Peabody and Lightfoot, *The Fourth Gospel*, N. Yk., 1891.
- 5) Westcott, *Introduction to the Study of the Gospels* (as above).
- 6) Luthardt, *Der johanneische Ursprung d. vierten Evangeliums*, Lpz., 1874.
- Transl. *St. John the Author of the Fourth Gospel*, Edin., 1895.†

\* Special Volumes, <sup>a)</sup> The Catholic Epistles. <sup>b)</sup> The Johannine Writings.

† An extended list of Johannine literature from 1792 to 1875, by Gregory, may be found as an appendix to this translation of his, pp. 283-360.

1) Ewald, *Das Hauptproblem d. Evangelienfrage* (as above).\*

3. For the specific question of the Epistles.

1) Introductions,      } as under 1.  
 2) Larger Commentaries,      }

4. For the specific question of the Apocalypse.†

1) Introductions,      } as under 1.  
 2) Larger Commentaries,      }  
 3) Völter, *Das Problem der Apocalypse*, Freib., 1893.‡  
 4) Vischer, *Die Offenbarung Johannis*, in *Texte u. Untersuchungen*, II<sup>3</sup>, 1893.§  
 5) Erbes, *Die Offenbarung Johannis*, Goth., 1891.  
 6) Hirscht, *Die Apocalypse und ihre neueste Kritik*, — 1895.  
 7) Gunkel, *Schöpfung und Chaos*, Gött., 1894.  
 8) Bousset, *Der Antichrist*, Gött., 1895.

Transl. *The Antichrist Legend*, Lond., 1896. ||

Group C. Problems capable of separated treatment and requiring less of the purely diplomatic work.

Problem of the Pauline Epistles.¶

Questions : i) What is the thought construction of the several Epistles as reached by a careful analysis of their contents?\*\*

ii) On the basis of such a study of the Epistles what do they reveal as to their respective situations, *i. e.* as to the date and place of their composition ; as to the readers to whom they were written ; as to the motive behind their writing ?

\* There may be consulted with profit for an understanding of the present state of the Johannine question the article by Schürer in *Contemp. Rev.*, Sept., 1891, and the series of articles by Sanday in *Expositor*, from Nov., '91, to May, '92, (with exception of Feb., '92). Treatment of the Johannine problem may also be found in Pfleiderer's *Urchristentum* (as above) ; Weizäcker's *Apostolischer Zeitalter*, (Transl. *The Apostolic Age*) as above ; Wendt's *Lehre Jesu*, I Th. (as above) ; Harnack's *Chronologie* (as above).

† The purpose in the bibliography for this specific question is to give rather the books which have marked the more prominent stages in the recent criticism connected with it. In the present unsettled state of this criticism they are possibly all needful of study.

‡ Owing to the prominent place occupied by Völter at the beginning of the modern criticism of the Apocalypse it may be desirable to consult his earlier works, *Die Entstehung der Apocalypse*, Freib., 1885<sup>2</sup>; *Die Offenbarung Johannis keine ursprünglich jüdische Apocalypse*, Tübing., 1886.

§ Consult also B. Weiss in *Texte u. Unters.* VII., 1891.

|| In addition to the above works more or less full treatment of the question may be found in Pfleiderer's *Urchristentum* (as above) ; Weizäcker's *Apostolischer Zeitalter*, and Transl. (as above) ; Harnack's *Chronologie* (as above) ; Beyschlag in *Studien u. Kritiken*, 1888 ; Hilgenfeld in *Zeits. f. Wissensch. Theol.*, 1890 ; Th. Zahn, *Zeits. f. Wissensch. Lit.*, 1885, 1886.

¶ Modern criticism almost unanimously decides against the Paulinity of the Epistle to the Hebrews.

\*\* This analysis should be conducted on the basis of the Greek text and should be accompanied with a detailed exegesis of the Epistle.

- iii) What bearing have the results obtained from such a study of the Epistles upon the question of their authorship? \*
- iv) In view of their contents, situations, and authorship is it possible to arrange the Epistles in any order of development? †

### Bibliography :

#### 1. For the general question :

- 1) Sabatier, *L'Apôtre Paul*, Paris, 1896<sup>3</sup>.  
Transl. *The Apostle Paul*, Am. Ed., N. Yk., 1891.
- 2) Bruce, *St. Paul's Conception of Christianity*, Am. Ed., N. Yk., 1894.
- 3) McGiffert, *A History of Christianity in the Apostolic Age* (as above).
- 4) Introductions by Holtzmann, Godet, 1894, \* Jülicher, Salmon, Weiss, and Zahn (as above).
- 5) Larger Commentaries.
  - (1) *Hand Commentar z. N. T.*, as above [Bd. II. *Thess. Kor. Schmiedel, Gal. Röm. Phil.*, Lipsius, Bd. III, *Kol. Eph. Philem. Pastoral.*, v. Soden.]
  - (2) *Krit.-Exeget Kommentar üb. d. N. T.*, Meyer, as above [Bd. IV. *Röm.*, B. Weiss, 1891<sup>8</sup>, Bde V. VI. *I and II. Kor. Heinrici*, I. 1896<sup>8</sup>, II. 1890<sup>7</sup>, Bd. VII. *Gal. Sieffert*, 1894<sup>8</sup>. Bd. VIII. and IX. *Gefangenschaftsbr. Haupt*, 1897<sup>6,7</sup>, Bd. X., I. II. *Thess. Bornemann*, 1894<sup>5,6</sup>, Bd. XI. *Tim u. Tit.*, B. Weiss, 1893<sup>6</sup>.]
  - (3) *International-Critical Com. on the Holy Scriptures of the Old and New Testaments*, Am. Ed., N. Yk. (in course of publication) [*Rom.* Sanday & Headlam, 1895, *Eph. & Col.*, Abbott, 1897.]

#### In addition :

- (1) Lightfoot, *The Epistles of Paul*, Lond., incomplete. [*Gal.-Phil.*, 1896<sup>12</sup>, *Col. & Philem.*, 1875.]
- (2) Godet, *Com. sur l'Epître aux. Rom.*, 2 vols., Paris, 1879, 1880, Transl. *Com. on St. Paul's Epistle to the Rom.*, Am. Ed. N. Yk., 1889<sup>2</sup>.

\* With most of the Epistles some of the subordinate questions of date, place, readers, and motive are more in dispute than the question of authorship, Paul's Epistles having gained largely in acknowledged genuineness since the time of the Tübingen School. In these cases the work will naturally confine itself to the disputed points, the authorship being assumed as critically accepted. In cases where the integrity of the Epistle is in dispute the question may either be left untouched, as being too diplomatic, or be treated as an entirely separate issue.

† It is not intended by this question to enter upon a distinctive Biblico-Theological treatment of the Epistles, merely to consider whether such study, as is involved in the preceding questions justifies the positing of a development in the general conceptions of the Epistles. If more detailed study is desired in this direction such N. T. Theologies as Weiss's, 1895<sup>8</sup>, Beyschlag's, 1896<sup>2</sup>, Holtzmann's, 1897, Adeney's, 1894, and such specific Pauline Theologies as Pfeiderer's, 1887<sup>2</sup>, and Stevens', 1892, will be found suggestive.

‡ Special volume on Paul's Epistles.

(<sup>3</sup>) Liddon <sup>a)</sup> *Explanatory Analysis of St. Paul's Epistle to the Romans*, Lond., 1893<sup>2</sup>.  
 b) *Explanatory Analysis of St. Paul's Epistle to Timothy*, Lond., 1897.  
<sup>6</sup>) Ramsay, (<sup>1</sup>) *The Church in the Roman Empire* (as above).  
 (<sup>2</sup>) *St. Paul, the Traveller* (as above).\*

In conclusion, if it is desired to keep in contact with the special discussion of the latest literature, *The Critical Review*, Edinb., quart., and *Theologische Rundschau*, Freib. monatl., will be found of special service; to which may be added, more generally, the review departments in *The American Journal of Theology*, Chic., quart., *The Presbyterian and Reformed Review*, Phil., quart., *The New World*, Bost., quart.

MELANCTHON W. JACOBUS.

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\* Scattered treatment of the Pauline literature may be found in Pfeiderer's *Urchristentum* (as above); Weizäcker's *Apostolische Zeitalter* (Transl. *The Apostolic Age*) as above; Harnack's *Chronologie* (as above).

## Book Reviews.

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### BACON'S AMERICAN CHRISTIANITY.

A comprehensive sketch of the religious development of the United States has long been a desideratum. In many respects the task is one of great difficulty. No one type of Christianity has ever dominated American religious life; but as the settlers of the American continent have come from diverse races of Europe, so almost every form of the religious development of the lands of which they are representatives has been transplanted to our shores. The Romanism of the Spaniard, the Frenchman, and the Irishman; the Congregationalism, the Baptist convictions, the Episcopacy, the Methodism, and the Quakerism of the Englishman; Scotch-Irish Presbyterianism; German and Dutch Lutheranism, Calvinism, Mennonitism, and Moravianism, have all taken root and manifested their diverse growth and fruitage on the soil of this new continent, and though our American religious life is largely thus the reproduction of types imported from beyond the seas, its kaleidoscopic variety has been increased by multitudinous local subdivisions and modifications, so that diversity seems at the first glance much more its characteristic than unity. All the more credit is due, therefore, to Dr. Bacon that in the space of four hundred and twenty pages he has given an orderly picture of this confused development and has made evident the traits of likeness which exist under the apparent heterogeneity of American Christianity. But Dr. Bacon's book is much more than a brief compendium of the religious story of the United States. It is suggestive in many places of thoughts which are not merely novel, but worthy of larger expansion. Thus, to mention only a few illustrations, Dr. Bacon points out the contest in early New England ecclesiastical history of two opposing ideas of the church, the "social-compact" conception of Plymouth, and the "national" theory which modified much of the thinking of the Puritans. He makes the striking claim

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A History of American Christianity. By Leonard Woolsey Bacon. New York: The Christian Literature Co.; pp. x, 429, \$2.50.

that, down to the "Great Awakening," the sole organ of [religious] fellowship reaching through the whole chain of British colonies was the correspondence of the Quaker meetings and missionaries. He shows that, in spite of the controversies to which it gave rise, that "Awakening" first aroused the sense of a "common spiritual life" in the churches of the colonies, while it impressed on American Christianity for a century at least a distinctly revivalistic character. No less suggestive is Dr. Bacon's demonstration of the widespread opposition to slavery on the part of our churches at a time much earlier than that usually assigned as that of their awakening to the enormity of traffic in human flesh; and the reasons he presents for the alteration of religious sentiment on this subject at the South during the thirty years preceding the rebellion are certainly very ingenious. No less individual and suggestive, though probably carrying less universal assent, are Dr. Bacon's account of the temperance movement, and his concluding chapter on "tendencies toward a manifestation of unity" as observed in the history of American Christianity. The work is a worthy conclusion to the great undertaking planned by the late Prof. Schaff and executed by the American Society of Church History, which thus rounds out the thirteenth volume of the series narrating the ecclesiastical life of the United States, and it is a volume of interest not merely to those who possess the earlier publications of that series, but to all who wish a compendious sketch of American Christianity.

WILLISTON WALKER.

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A new *History of the Christian Church* is no novelty in our day. The output is constant, and is not to be deprecated. For each work has its own merits, and each secures for itself a new circle of readers. Dr. George H. Dryer's first volume covers the first six centuries, and he characterizes the period as the Founding of the New World. Part First is designated The Conquest, and it treats of the Empire of Rome, the Origin of the Christian Church, the persecutions, the Christian empire, and the Barbarians. Part Second is labeled The Truths That Won, and is concerned with the doctrines and doctrinal developments during the period under consideration. Part Third is called the New Rulers of the New World, and has to do with the organization of the Church and the development of its polity. Part Fourth deals with Worship and Discipline, and Part Fifth with The New Society. The evident aim of our author has been to write a popular history, and it can-

not be said that he has wholly missed the mark. His work has some excellent features, which subserve its main purpose. The general treatment is simple, clear, and forceful. There are few traces of personal bias or prejudice. And there is good evidence that the author has fairly well familiarized himself with the main sources of the period. But in treating the six centuries as a unit, and in following each rubric separately throughout this long period, the author fails to reveal to us the important epochs and crises in the history of the Church. This can only be done by allowing the mind to dwell on each crisis and epoch, and by portraying the various forces within and without the Church, which have brought things to a crisis. It is impossible to carry the whole history of the Church "abreast," but the fact that things move abreast should not be lost sight of. We have, however, no hesitation in commending the work before us to the general reader. An excellent feature in it is the classification of sources and literature. (Eaton & Mains, Vol. I, pp. 406. \$1.50.)

*The Preparation for Christianity*, by R. M. Wenley, is one of the Church of Scotland "Guild Series," designed to interest young people in the "origin, nature, history, and extension of the Christian religion." This volume aims to exhibit the central problems in which Socrates, Plato, Aristotle, Epicurus, and Zeno among the Greeks; the prophets, scribes, and priests among the ancient Jews; and the poets, philosophers, and Emperors of Rome were successively engaged. He summarizes the Greek contribution as a struggle over the problem of man's freedom; self-dependence, and self-determination, constituting its watchwords. With the Jew the chief contribution was a sense of the pre-eminent value of spiritual insight, of the supremacy of the standpoint of religion, while the Roman's chiefest gift was unbending devotion to duty, developed, however, too materially, but culminating in a world-imperience. Christ in his words of true wisdom to the Greek, his idea of a true world kingdom for the Roman, and his fulfillment of the religious prophecies of the Jew, came upon the world arena just when its need was most far reaching and intense, with an ideal and a reality that proffered an ample supply. This, in brief, is the sense of the book. The whole is stated in terse, plain, and impressive terms, and forms a handbook of sterling value. The brevity of the treatise exposes it at every turn to the peril of too broad generalization. This culminates in an excessive employment of paradox. There is too much effort to be striking. The description of Jewish prophecy, so sharply indicative of prevalent views, and so painfully inadequate as a description, deserves special mention:—"Their winged words witness to the constant interaction of three main factors, factors that have ever effectually energized in mighty spirits. From the *present* they cast back glances to the *past*, but not with blurred vision, nor to the entire past. By one flash of insight the abiding is disengaged from the transient. Thus enlightened, the seers yearn themselves into the *future*. And in some such experience of unfathomable need their telling transfigures itself into foretelling. . . . Out of a tremendous faith a real Deity sprang into effectual being." (Revell, pp. 194. 75 cts.)

Prof. Julius Köstlin of the University of Halle has so made himself a master in all that pertains to Luther that it is sufficient for us to call the attention of our readers to the fact that his well-known *Luther's Theology* has been issued in worthy English dress under the title of *The Theology of Luther*

*in its Historical Development and Inner Harmony.* The translation is from the second German edition, of 1883, and is from the pen of Rev. Charles E. Hay of Allentown, Pa. This most valuable work, though divided into four "books," is really in two parts, a sketch of the theology of the reformer in its historic development, and a systematic presentation of his doctrinal conclusions as a body of divinity. The two-fold treatment is a great merit, combining as it does the advantages of a graphic exhibition of the gradual growth of his convictions in Luther's thought and the statement of his conclusions as a logical and well-rounded whole. (Lutheran Pub. Soc. 2 vols., pp. xxii, 511; xvi, 624. \$4.50 net.)

This little book on *John Wesley as a Social Reformer* is a monograph on one aspect of Wesley's life and influence. It is timely to emphasize this phase of Wesley's great work. He is generally thought of as a religious reformer, and the founder of Methodism. Only a student of the eighteenth century, and one familiar with Wesley's life, realizes the terrible moral condition of England before the Wesleyan movement. Lecky, speaking of the influences which protected England from some of the social effects of the French Revolution, attributes the difference in great degree to the spiritual power generated by Wesley. Others have dwelt upon the same fact. The moral renewal of England by a great religious revival is one of the greatest triumphs of the Gospel; and that evangelism was the chief method is ever the great warning to this generation to rely upon nothing short of that. But it is not generally known how deeply Wesley was interested in specific moral reforms in his day, and how much of his energy was directed to concrete matters of social morality. This was very evident in his preaching — but this little book is designed to show the same in his actions. He was the first to start in England a Free Dispensary. He devised and carried out a Loan Fund idea one hundred and fifty years before St. Bartholomew's Church in New York established its reformed pawn-shop on much the same lines. Wesley was among the earliest and most ardent anti-slavery advocates. His "Thoughts on Slavery," a pamphlet, had a power over British public sentiment equal to that of "Uncle Tom's Cabin" in this country. He called slavery "that execrable sum of all villainies." He was among the first to institute the modern idea of cheap good literature. He was among the first to catch the idea of Robert Raikes, that the Sunday-school was a great preventive agency against crime. He visited prisons and worked for amelioration before Howard. He was one of the earliest temperance reformers. His personal charities are famous, often indiscriminate, but given from a principle early espoused to keep only a small fixed amount for his necessities. This book of Mr. D. D. Thompson's is an unpretentious volume, but strikes a right keynote, and we are indebted to any man who throws light upon one whom the world is coming more and more to recognize as quite the peer of Luther in Christian history. (Eaton & Mains, pp. 111. 50 cts.)

Few men have more wisely and efficiently served their generation than did Rev. Dr. Nathaniel George Clark, for twenty-nine years the beloved Secretary of the American Board. Many who never knew him personally, as well as those who did, will welcome the little volume entitled *A Memorial*, which has just been issued. After a very brief sketch of his life, there are given an account of the extracts from memorial addresses, and from letters written Mrs.

Clark at the time of his death. Six of the papers presented by him at the various meetings of the Board are also included, and an excellent likeness forms the frontispiece. We only regret that his life and work could not be more adequately and fully presented. (The Pilgrim Press. pp. 221. \$1.)

*Apostolic and Modern Missions* is a re-publication of a course of lectures delivered before the students of Princeton Theological Seminary in 1895, and published two years later in the Presbyterian and Reformed Review. The author, Rev. Chalmers Martin, was for some years a missionary of the Presbyterian Board in Siam, and thus speaks from personal knowledge and experience in the foreign field. The subject is treated by instituting a comparison between apostolic and modern missions. First, we have the Principles of Apostolic Missions, and then the Principles of Modern Missions. The same comparison is then made as to the Problem of Apostolic and of Modern Missions; then comes the Methods, and finally the Results. The whole subject is well handled within the limits set by the author, and the volume is corrective of many widespread and erroneous ideas concerning both apostolic and modern missions. (Revell, pp. 235. \$1.)

*The Message of the World's Religions* contains the reprint of articles on Judaism, Buddhism, Confucianism, Mohammedanism, Brahmanism, and Christianity, which originally appeared in the "Outlook." They are the work of competent authors, and present in a compact and readable style the distinguishing characteristics of the religions treated. The Christian, reading Dr. Lyman Abbott's sketch of Christianity, will get a new sense of the extreme difficulty of so presenting in such small compass the tenets of a really vital religion that the reader will come to anything like an adequate apprehension of the source of its power. (Longmans, pp. 125. 50 cts.)

This volume discusses five not unrelated, although not logically connected topics: *Guesses at the Riddle of Existence*, The Church and the Old Testament, Is there another life? The miraculous element in Christianity, Morality and Theism:—not unworthy themes for any one to reason about under the pressure of his moral being, to attain to some conviction. But in these essays, there is no trace of a conclusion. If they are not atrabilious, then they are dubitant; where the author is not pessimistic, there he answers one question with another. Only that is certain which is destructive, whether that overturn the evidences for Christianity, the theistic arguments, or on the contrary, the evolutional ideas of religion and morality. There is a peculiarly small, microscopic residuum. Here and there there is one fresh though labored breath of solicitude for "the bad quarter of an hour" to be over. There is something left in Jesus, and there is a possible reconstruction, through scientific ethics, and a not exhilarating prospect for the revival of motive, as the sole regenerative force. Attractive as is the style, the discussion is dogmatic, imperious, final. There is a mood and tone of resentment and disputatiousness towards either the Christian or the naturalist who puts in a claim. We fail to see that Prof. Goldwin Smith, as the survivor of a passed critical school, gives his inquiring fellowmen a solitary suggestion for their uplift or relief. (Macmillan, pp. 244. \$1.25.)

His Bampton Lectures on "Personality, Human and Divine," had led us to expect work of a high quality from Mr. J. R. Illingworth, and we are not disappointed in opening his most recent volume on the *Divine Immanence*.

This work, as the author states in his preface, is to a certain extent an enlargement of the discussion taken up in his earlier volume. The sub-title specifies the phase of the discussion—"An essay on the spiritual significance of matter." The author holds that without going into the discussion of the metaphysical essence of matter and spirit respectively, we must practically consider them as distinct; for it is impossible adequately to express either in terms of the other. Though thus distinct, they stand, however, in the closest relation to each other. We know nothing of spirit except as it is connected with matter, and matter can never be known out of relation to spirit. Though they seem to be thus mutually inseparable, and perhaps equal, when brought to the necessary test of purpose there is a fundamental difference between them. Spirit can never be thought of as for the sake of matter. Spirit seems to be quite useless to matter in assisting it to realize its ends. Not so with the relation of matter to spirit. Matter continually ministers to spirit through spatial forms, through language, in the recognition by the personality of other persons, etc. We cannot avoid the large teleological judgment that matter is for the use, for the sake, of spirit. In respect thus to human personality we come to expect and demand some sort of material expression for the spiritual life. Thought, feeling, and will all do, and must, manifest themselves by the aid of matter. If we are to know of the phenomena of personality we must have material manifestations to mediate such knowledge. This being true for the human personality, it would seem also to be true of the Divine personality. He holds, in accord with the position in his Bampton Lectures, that human personality, as being the highest object of knowledge, must be made the key for the interpretation of the nature of God. The foundation is thus laid for both the expectation and the recognition of God in nature, and supremely in the incarnation of Christ. In accordance with the analogy of human personality the forms of matter would seem to be the normal, almost necessary, method of the manifestation of the divine personality. The history of religion shows that in outer nature the human race has felt that it found an expression of God. God is thus to be conceived as immanent in nature as the human spirit is immanent in the words the man speaks, or as it may be said that the personality is immanent in the furnishings of a room which bespeak the character of the owner. But God as personal transcends the material medium as the human personality transcends the medium of its expression. The incarnation is the revelation of God as love, and hence of God as essentially triune—for love must have an object. The fact that incarnations have been frequently expected in the history of religions argues for and not against the probability of the incarnation in Christ. "A general tendency in the human mind to expect a thing cannot possibly be twisted into a presumption against its occurrence. 'Men were always expecting it, therefore it cannot have occurred,' is, when baldly stated, a manifest absurdity. . . . We may say baldly and boldly 'incarnations are impossible'; but we cannot strengthen the statement by adding 'because man has always believed them.' An assumption may look more plausible when disguised as an induction, but it does not therefore gain logical force." (p. 94.) The foregoing is a fair illustration of the facility of the logic and the clarity of the style of the book. Such a brief sketch of the argument quite inadequately suggest the richness and force of the presentation of the theme. The author cuts the ground out from under the larger part of current discussion of a materialistic,

pantheistic and materialistic type. Therein lies one great excellence of the work. It deals with the presuppositions on which the large mass of false popular conclusion rests. The work presents, too, in a striking way the value to the theologian of an intimate acquaintance with the great poets. Appended to the volume are two excellent discussions, treating of Personal Identity and Free Will, respectively. We would most cordially commend the book to a wide reading, as presenting one of the most helpful discussions we have seen of topics of fundamental importance. (Macmillan. pp. xvi, 254, \$1.50.)

A part of Prof. A. Sabatier's book entitled *The Vitality of Christian Dogmas*, has already appeared in "Outlines of a Philosophy of Religion." It is an introductory lecture to a course on Dogmatics addressed to his students. The term Dogma is used in its narrow sense, and the aim is to apply the evolutionary principle to the history of dogmas. The growth is compared to that of plants, and the treatment of the subject suffers under the weight of that analogy, as do the identification of biological principles with any higher and basic process. Similarity does not involve identity. It is true that there is, and ought to be, a development of dogma, and not a stagnation in the fixity attained by the past; but such process will be due to a larger understanding of the Scriptures, a deepened and verified experience, and corresponding expansions in related sciences. Each age should make its own statements. If truth is imperishable, the formulation of it cannot cease; it must become clearer, more comprehensive, and more unified with each advance of research and experience. With some of the illustrations, a scientific mind can have little sympathy. Nor would one begin with the pectoral and experiential, as furnishing the material for either a true reconstruction or a genuine formulation. (Black, pp. 90. 80 cts.)

*Manifestations of the Risen Jesus* consists of six lectures delivered before the students of the University of Michigan in 1897. They are, however, sermons rather than lectures, but are none the less valuable on that account. Bishop Wm. C. Doane follows the Gospel narratives and the supplementary accounts in Paul and the Acts, but classifies the appearances of Jesus with reference to the attitude of mind of those to whom the manifestations are made. This latter is the only fresh feature in the treatment of the theme. The little volume will be found suggestive, stimulating, and helpful to many whose minds are troubled and perplexed about this great and vital question of our Christian Faith. (Frowde, pp. 189. 50 cts.)

This treatise by Dr. J. A. Beet, entitled *The Last Things*, is a remarkable analysis and summary of the Scriptures, particularly of the New Testament teaching, on the point of eschatology, with incidental discussions of the various hypotheses. At the end there is a criticism of the most notable among the recent books on the various subjects of this rubric. The themes handled are, Retribution, the Present State of the Departed, The Second Coming of Christ, The future Punishment of Sin, and Eternal Glory. While one may not agree with all the inductions, the candor and good temper of the discussion, the desire to cleave to and use the wisest principles of interpretation, the reverent attitude toward the authority of the Word, the excellence of the style, make it a leading work on these absorbing thoughts. (Meth. Book Concern, pp. xvi, 318. \$1.25.)

Two remarks embody the sum of our thoughts after reading Prof. Mac-

Kenzie's third edition of his *Manual of Ethics*. As a guide to private students who are preparing for the average University examination in ethics, students who are seeking to become familiar with the literature, technique, and inherent problems of the science, the work is remarkably helpful and full. This is specially true of the portion covered by the introduction and the first two of the three books, viz., those pages treating of the scope, relations, divisions, psychology, and great historical theories of the science.

But, when, on the other hand, one has passed out of the discussions of the Prolegomena into the real substance of the science itself, the work is distressingly meager, indeterminate, and weak. Nominally, the positive center of the book is a slight modification or unfolding of the theory of Green that the ultimate ethical standard is man's inner, rational, or spiritual self. The supreme law is, "To thine own self be true." The supreme good is the full realization in understanding and attainment of this true self. This attainment, however, is an evolution, a process of history, a process as yet by no means complete either in character or in conception. The true ethical ideal or standard, thus, lies still beyond our present horizon. Likewise, the content of the law of duty it is beyond man's present compass to define. The whole scheme is an evolution. Only when the ultimate goal is fully gained can the governing norm be fully known. This being conceded, it is clear, of course, that anything written about Duties or Virtues or Conscience or Perfection will be either a concession to the demand for *something*, or a dull and inane generalization. In fact, in all this section Professor Mackenzie shows hardly any advance upon Aristotle, though all the advantage of the Teaching and Life of Christ has intervened. (Hinds and Noble, pp. xvi, 456. \$1.50.)

In *Our Redemption*, Dr. F. A. Noble of Chicago has given a wholesome and earnest work upon a royal theme. The discussion is parted into three divisions, the central book dealing with Atonement and Pardon, the closing book dealing with the New Life, and the opening book dealing with the nature, spread, and issue of Sin. The work is, thus, a treatise upon Salvation in the broader sense of the term. The development of the study upon atonement proper centers in the vigorous advocacy of the elements of Substitution and Expiation. The former of these, viz., the element centering in the Incarnation, we would have liked to see more profoundly grasped. The best chapter in the book sets forth the Self-Registry and Disclosure of Sin. (Revell, pp. 282. \$1.25.)

The *Ten Laws*, by Rev. Edward Beecher Mason, is a series of ten essays upon the Commandments, written with a real glow of healthy pride in their excellence, and a fine confidence in their perfect adaptation to the nature and needs of men. The volume is to be warmly commended as a good sample of what may be done in various ways by hordes of earnest pastors in the prosecution of their regular work. We are specially pleased with the penetration of the author's thought. He discovers the depth and breadth of these simple words. This shows matured consideration. To be specially commended are his words about the family, property, truth, and envy. We would have welcomed a stronger grasp upon the high and deep meaning of full Godliness, upon the meaning of Sabbath observance, and upon the simple and sublime symmetry of the complete and unified whole. Such a work is a demonstration of the abounding value and perennial life of this ancient code. (Randolph, pp. 196. 75 cts.)

*A National Church*, by Rev. Dr. William R. Huntington, comprises the Bedell lectures given last year before Kenyon College. The two lectures are a plea for church unity in America. His treatment is broad and fair; he is ready for himself to make large concessions to those who do not agree with him in polity; and his practical suggestion that denominational coöperation should follow political lines in its organization is one of great value. Many of the denominations in their organizations recognize state lines now, but the county and even the town or city is disregarded in most. The federation of churches, now the most hopeful measure of practical church unity, ought surely to conform to these political divisions as he clearly shows. An interesting bibliography of irenic literature is appended to the volume. (Scribners, pp. 109. \$1.)

That the *Sermons on the International Lessons* by the Monday Club meet a real need is proved by the fact that the series has continued so long. The volume for the current year is the twenty-third. Thirty contributors, mostly Congregational pastors in the vicinity of Boston, furnish suggestive exposition of the lessons for 1898. For the Bible-class teacher they will prove especially useful. (Pilgrim Press, pp. 393. \$1.25.)

It was a happy idea to issue a selection of literary masterpieces in a neat form, and in a size suitable for the pocket, and Professor Bliss Perry has carried out the idea satisfactorily in a series of volumes called *Little Masterpieces*, of which two, *Benjamin Franklin* and *Daniel Webster* are before us. His introductions are models of conciseness and clearness, and his selections commend themselves at once. (Doubleday & McClure, pp. 278, 183. 30 cts. each).

Newell Dwight Hillis, the successor of Dr. Swing in Chicago, is making for himself a place in literature by the helpful and inspiring books he occasionally publishes. They have about them a certain sermonic flavor and intent, without robbing them of their grace as essays. The title of this book, *The Investment of Influence*, is a fresh restatement of an old theme: the life of service for others, "the debt of wealth to poverty, the debt of wisdom to ignorance, the debt of strength to weakness" as he says in his preface. A former volume of his, "A Man's Value to Society," affirmed the duty of self-culture and character. This book shows the law of social sympathy and service. The charm of this book is not in the depth or freshness of the thought, so much as in the wide range of suggestive illustration he brings to bear upon familiar subjects. He has a great facility in turning his theme into most diversified applications of his principle and in culling from the widest range of reading the clerical suggestions of his topic. The book belongs with a class of literature very stimulating to the practical life, which is often, however, poor as literature and manifestly only a compend of ill-digested scraps of history and biography and poetry. But this book has all the concreteness and helpfulness of such books, with a fine literary quality, a clear line of thought, and a definiteness of purpose. It is a book, moreover, of delicate sympathy and spiritual tone, and preserves a certain sanity which is often missing in books on Altruism. The book contains much on what we might call ethical devotionalism — if we may coin a word. By this is meant a spiritual quality called out by the social relations of men, religious in inspiration, but not using the language which suggests the theological aspect of religion. This is felt in such sugges-

tions as "Influence and the Atmosphere Man Carries," "The Investment of Talent," "Vicarious Lives as Instruments of Social Progress," "The Debt of Strength," "The Supremacy of Heart over Brain," "Renown through Self-Renunciation," "The Gentleness of True Gianthood," "The Thunder of Silent Fidelity — the Influence of Little Things," "The Strategic Element in Opportunity," "The Far-off Interest of Tears," etc. The book will probably be sought most of all for its illustrative material, fresh and concrete, furnishing "feathers for arrows" in practical discussions of Christian duty. (Revell, pp. 296. \$1.25.)

The propositions on Church Unity made by the Lambeth Conference some years ago, with their insistence upon the Historic Episcopate, have necessitated on the part of Episcopalians renewed defense of this phase of their theory of the ministry. Numerous books have appeared within the past few years, the latest of them and by no means the least able is *Ministerial Priesthood* by R. C. Moberly, D.D., Professor of Pastoral Theology at Oxford. The book does not claim to be a full discussion of the doctrine of the ministry but, as the sub-title tells us, to be only chapters on the Rationale of Ministry and the Meaning of Christian Priesthood. The book is a protest and argument against the method and conclusions of Lightfoot and Hatch and Hort in this realm. Dr. Moberly believes that a man not only must, but ought to approach any subject with presuppositions, based upon theological truth. That this is in a sense true may be admitted, but at the same time it needs to be said that, in view of the known infirmity of the human mind, there must be constant effort to make these subordinate in order to be even fair in the treatment of evidence. Dr. Moberly himself furnishes an example of inability to see all things in the evidence because of presuppositions and strong desire to prove certain points. This is most noticeable in his treatment of the Epistle of Clement (pp. 114 sq.). His argument reads well, but in view of other things said, and left unsaid, by Clement it seems to us wholly unwarranted. The book is written from the High Church standpoint, and its general position can be perhaps best shown in the following attempted *reductio ad absurdum* which to us has no force whatever. "If episcopacy is really in its origin evolved, not transmitted, . . . then the saintliest bishops and priests in Christian history, whatever they might be in personal endowment, differed not one jot — if we need not quite say, in respect of ministerial character or authority, yet at least in respect of the ultimate rationale of principle which constitutes the divine foundation and security of ministry — from the good men whom the last new sect has chosen to appoint to be its ministers." The strongest part of the book is the first two chapters which treat of The Nature of Church Unity and the Relation between Inward and Outward. The Church as the body of Christ has certain organs for the performance of its various functions. The ministry forms one of the organs of the church. Its acts are the acts of the church and its duties are duties of all the membership, but to be performed by all only through this appropriate organ. With most of this discussion we are in hearty accord, but it is not clear that there can be only one way in which God can appoint his ministry and in the historical discussion Dr. Moberly is too biased to be safely followed. In the later chapters the doctrine of the priesthood of the ministry is defined and defended. The Church as the body of Christ is whatever Christ is. He has a priestly function; then the church has likewise, and this priestly function is fulfilled through the organ of the

ministry, which therefore may be truly said to have a priestly character. This is not, however, confined to any external ceremony although it may find expression in such, rather it is to pervade the whole life of the minister in his life of consecration to his Master and to his flock. Much of this discussion is suggestive but the argument is for us conclusive, perhaps because of some theological presuppositions. An appendix presents some thoughts upon the recent Roman controversy as to the validity of Anglican orders. (Longmans, pp. xxvii, 360. \$4.)

There is a real demand for cheap wall maps of Palestine. The Pilgrim Press in seeking to supply this need has just issued one of Palestine in the time of Christ, which at its price is very satisfactory. It gives the location of the places mentioned in the Gospels as well as the political divisions of the country and represents, though somewhat indistinctly, the mountain districts and plains by shading. (Pilgrim Press. \$1.00. On roller, \$1.50.)

Some years ago we had occasion to notice with strong commendation a text-book by Professor William B. Chamberlain, then of Oberlin, now of Chicago Theological Seminary, on "The Rhetoric of Vocal Expression." Under the title of *Principles of Vocal Expression*, this now reappears in revised form, with an appended division by Professor S. H. Clark, of the University of Chicago. The main substance and plan of the work remain unchanged, but the typographical arrangement is greatly improved, and many useful helps for following the author's thought are supplied. As an analytical study of the mental processes of speech, of which utterance may and should be a revelation, and as a tabulation of vocal processes in terms of the mental, the book is notable, and, so far as we know, unique. Its strength lies in its emphasis on the intellectual or psychological technique of communication, which undoubtedly is the root of the whole matter. But, while theoretically this is a correct method to use in treating elocution as a true science, practically we believe that the work would be made still more serviceable as a text-book if greater emphasis were placed on the purely physical technique which is the means to the result desired. Doubtless, the older teachers over-emphasized this latter, but the newer ones are in danger of running to an extreme the other way. For mature students of a considerable power of mental self-consciousness this book is highly suggestive; for beginners or those not gifted in sharp analysis, it will be difficult, perhaps incomprehensible. (Scott, Foresman & Co., pp. 479. \$1.50.)

The *Twentieth Century City*, by Dr. Josiah Strong, is a book in line with his previous works, "Our Country" and "The New Era." In this book he discusses particularly the problem of the city, a subject he touched incidentally in his former books. The chapters in the volume have appeared recently as articles in "The Christian Advocate." The materialistic elements of modern city development are particularly dwelt upon—with the causes and effects of this element in social life. The "materialistic city" is shown to be a menace to itself and to the state. He discusses as remedies the new patriotism, Christianity, and specifically the Church. He adds some suggestions regarding the popularizing of good civic literature. The book follows the lines of S. L. Loomis's "Modern Cities," recalling some of his suggestions as to the causes of city growth, but amplifying his illustrations by special reference to American cities, and bringing statistical data up to latest returns.

Dr. Strong repeats in more insistent tones the notes of warning heard in his former books as to the dominance of the nation by the cities, and the dominance of the cities by evil forces, unless good citizens and Christians awake to the issue. The recent triumph of Tammany is used by him with startling effect. In this book, Dr. Strong discusses more fully than in former volumes the Christian principles of social reform. These chapters do not furnish much new material to the discussion of the subject, but they present in popular form and with great earnestness facts and principles which need constant reiteration to impress their importance. (Baker & Taylor, pp. 186. 50 cts.)

President Thwing has performed a genuine service to education in his series of studies upon topics relating to the college, of which the latest issue is *The American College in American Life*. This is both historical and sociological in method. It traces the growth of the American College in the successive periods of our national life in order to show why it is, what it is, and why its influence and popular repute are what they are. It also undertakes to analyze its power in the formation of individual character, and to disentangle its interwoven intentions and duties with reference to the intellectual and the ethical sides of character. In criticising its present accomplishment and in indicating its probable future development, various economic and strictly practical aspects of it are duly considered. Dr. Thwing writes easily and forcibly. His treatment is always thoughtful and serious, and is animated by a constructive and enterprising purpose. And it is a source of satisfaction that so able and reasonable a student of this noble subject should not only be the head of an influential institution, but should be moved to present to public thought such useful fruits of his studies as this book. It is pleasant to learn that further discussions in a similar vein are to follow. (Putnams, pp. 313. \$1.50.)

*Led on Step by Step* is the somewhat striking title of the autobiography of Rev. A. Toomer Porter, D.D., for forty-four years rector of the Church of the Holy Communion in Charlestown, S. C. The title is, however, amply justified, and introduces us to an exceedingly interesting narrative of events in the South during the past half-century. The ante-bellum days are described with many homely touches; the stirring scenes of war, especially of Sherman's march to the sea, are told with the vivid description of an eye-witness; and the abundant labors and trials of a consecrated life, devoted to the ministry of the Word are told with a simplicity and straightforwardness that are very charming. His chief labors in recent years have been in connection with a military school in Charleston. (Putnams, pp. xv, 462. \$1.50.)

George D. Dowkonnt, M.D., editor of the "Double Cross and Medical Missionary Record," and Medical Director of the "International Medical Missionary Society," has written the story of his life in *Tell Them*. The story is simply told but is full of striking incidents and shows us a man walking by faith and delivered from all difficulties by the God whom he trusted. His energies are now devoted to mission dispensaries in New York and to the development of his medical missionary training school into an institution of larger and more commanding influence. Abundant items are given all along from his note-book of cases. (New York: Office of the Medical Missionary Record, pp. 249. 25 illustrations. 60 cts., cloth; 30 cts., paper.)

*The Incarnate Saviour*, by Rev. W. R. Nicoll, belongs to a class of books which we do not like. It allows a too free rein to the pious imagination. The

mingling of fact and fancy is sure sooner or later to give offense to everybody. Each man has his own fancies and resents their being disturbed by a stranger. Dr. Nicoll may have done his congregation a good service in the delivery of such discourses as this work contains. The occasion, place, personal presence, familiar voice, and pastoral relationship relieved his special handling of his theme of serious obtrusiveness. But to send these sermons out into the world as "A life of Christ" is in our opinion an error in judgment on his part, and calculated to do more harm than good. The author hopes at some future date to follow this work with one on the "Theology of Christ." We trust that his friends, or Providence, will divert him from his purpose. (American Tract Soc., pp. viii, 360. \$1.)

Some people are very much disturbed because if the Bible is read to young children just as it is, they will learn so much which they will afterward have to unlearn, especially if they grow up into the higher criticism. To meet the need of such has evidently been the aim in preparing *The Bible Story Retold for Young People*. The Old Testament story is retold by W. H. Bennett. He makes it perfectly clear that the early part of Genesis is largely mythical, by beginning the story with the migration of Abraham, and inserting the early chapters at a later point under the heading, "Religious Stories of Ancient Israel." And to prevent the young child from being early led astray by a confusion of documents, we are given at a later point a second series, "Religious Stories of the New Israel," where the creation and flood stories are told according to the other documents. We regard this plan as fitted only for an abnormal child, as likely to perplex and confuse, and as based on a wrong theory of child training. The child will be far better if taught the Old Testament, as it stands, myth and all. It will make this the basis for further advance in later years.

The New Testament story, retold by W. F. Adeney, is less objectionable for it does not seek to correct the Bible, and there is some advantage in having the light from the Epistles thrown upon the Book of Acts. And yet even here we are firmly convinced that it is far better to give the Bible story to children in Bible language. When they get old enough to appreciate historical relations, they are capable of reading something more solid than this Bible story. The numerous illustrations are usually good. Macmillan, pp. xiv, 404. \$1.)

The Rev C. Armand Miller, in his little volume, entitled *The Way of the Cross*, has presented a series of meditations for every day in Lent. The meditation for each day is preceded by a reference to Scripture, or, more often, by a somewhat extended Scripture lesson printed in full, forming the basis for the comment that follows. Each meditation closes with a brief prayer. Rightly used, the book will prove of value in the upbuilding of an earnest Christian character. It is singularly free from the atmosphere of unreality and asceticism which so frequently mars books of devotion, and it breathes the atmosphere of an earnest piety and a wholesome Christian manhood. It should certainly lead him who reads it, whether in Lent or at some other season of the year, to an earnest, but not morbid, self-examination. (Revell, pp. 227. \$1.25.)

Rev. Andrew Murray's earnest and devout temper, as well as the general trend of his writings, is too well known to require special mention. His

latest work on *The Ministry of Intercession*, presents an enlargement of the thoughts expressed in "With Christ in the School of Prayer." The two points which he would here specially emphasize are that prayer is the great power by which the Church of Christ should do its work, and that not enough time, proportionally, is devoted by Christians to intercessory prayer for others. These he enforces with that simplicity and earnestness which we have come to expect from the author. An appendix to the book contains "Helps to Intercession" for each day of the month, which is also printed as a separate pamphlet. It contains brief advice as to What to Pray and How to Pray, and leaves a blank space in which the one using it may enter special petitions. It is one of the well-recognized phenomena of mysticism that its reverse side always manifests itself in some sort of mechanistic formalism,— the broad brim of the Quaker's gray hat will serve as sufficient illustration. We regret to note this development in the movement which Mr. Murray so finely represents, and which is accenting phases of truth needed in our day. (Revell, pp. 226. 75 cts.)

How thoroughly Ruskin's thought and expression are saturated with the Bible is clear to every reader who does not need marginal notes of chapter and verse before he can see a reference. Those who have read deeply in him know, too, how many passages he has of real spiritual help and suggestion. They occur here and there, ever varying in their forms; didactic but never dry; often egotistical and exasperating but always charming. To compile a "daily bread" book from Ruskin might be possible but would take an editor and readers who went their way with no fear before their eyes of spiritual conventions. And so it may be as well that the book has taken the form of *The Bible References of John Ruskin*, as now lovingly and carefully compiled by Mary and Ellen Gibbs. It is a delightful book; a book for the desk and for dipping. In spite of all Ruskin's fads and oddities, his exaggerations of emphasis and allegory, a page of it taken day by day, would give any one of us a nobler, clearer view of life, and a saner, stronger mind to meet it. (Henry Frowde, pp. 303. \$1.25.)

Caroline K. Sherman has published an admirable little analysis and estimate of Dante's Vision of God, the culminating vision of the *Paradiso*. It is simple, clear, devout, and will go far to show to the many who do not understand Dante the eternal qualities of his genius and song. If it is a lecture, as it seems to be, a more persuasive and stimulating introduction it might be hard to find. (Scott Foresman & Co., pp. 33. 50 cts.)

*A Christmas Accident*, by Annie Eliot Trumbull, contains seven short stories, written in her bright and sparkling style. There is in them some good character description, and some very entertaining conversation. They are thoroughly enjoyable stories, all of them. (A. S. Barnes & Co., pp. 234. \$1.)

It is on record that an old Scotchman of characteristic caution was once asked to adjudicate in a dispute. He heard with patience the eminently conflicting statements of the parties to the case. Then he opened his mouth and spake one word and did not repeat it. "Ae thing's certain; there's leers among ye." Such are also the sentiments of the present reviewer of Mr. George Bronson Rea's *Facts and Fakes about Cuba*. It is "a review of the various stories circulated in the United States concerning the

present insurrection." The stories are rich and rare; the review is direct and emphatic; but as for the truth — in the words of Islam, "Allah is most knowing!" (George Monroe's Sons, pp. 336. \$1.)

When an author chooses to communicate religious ideas and social theories in the form of a novel the public reasonably expects artistic sense, literary workmanship, fresh, or clearly wrought out ideas. The reader cannot be considered captious if he demands some and hopes for all of these. *In Search of a Religion*, by Dennis Hird, shows none of these characteristics. By means of an ill-conceived and aridly expressed love story, it tries to show that the modern Christianity of England, as represented by the state church and by dissenters, is the product of a mixture of hypocrisy and hypnotic suggestion, and that the only true Christianity is to be found in a communistic settlement of some sort. It can be commended as an illustration of just what neither a novel nor a theological essay should ever be. The book is beautifully printed by the Knickerbocker Press. (Putnams, pp. 245.)

## Alumni News.

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### CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Connecticut Alumni Association was held at Hosmer Hall Tuesday, March 12, 1898. There was a good attendance and a fine spirit manifested itself. There were two sessions, separated (or joined) by the excellent dinner served in the refectory of the institution. The subject of the morning session was, "Should our Church Benevolences be Directed toward Fewer Objects?" The discussion was opened by C. H. Barber, '80, and Richard Wright, '90. Both speakers urged that more efficiency would be secured in the benevolences of the denomination if a much larger proportion of the funds contributed was directed into the channels of the regular and well-administered benevolence of the denomination. Mr. Barber presented statistics gathered with care, which showed how widely, and often how injudiciously, the gifts of our church members are scattered. Mr. Wright laid special stress on the fact that all sorts of more or less distinctively philanthropic agencies consider that Congregationalists are the only patrons to whom they can appeal with any sort of success. While the spirit of wide toleration should not be checked nor sympathy with every good work stunted, our churches are proving themselves careless of their stewardship, and in danger of failing in a due regard for the very organizations which they had called into being in order to do their benevolent work. The general sense of the meeting was strongly in favor of the views presented.

In the afternoon the Association took up the topic, "The Responsibility of Ministers to Uphold the Quality of the Ministry." Herbert Macy, '83, and A. T. Perry, '85, led in the discussion. Mr. Macy's paper was especially worthy of note. He urged that while theoretically the responsibility for the ministry rested with the churches, practically, the ministry were the determining factors in passing judgment on ministers, as they appeared for licensure, and for ordination and installation. The ministry have thus laid on them a heavy responsibility, which

they should not attempt to shirk, and which they should bear in such a way that the churches would recognize more fully than they now can the value and significance of the endorsement of a minister by his fellow ministers. Whatever may be true about the deterioration of training among ministers, the chief cause of present unrest is in the qualities of heart, rather than in acquisitions of the head. It is qualities of character, lack of positive conviction and whole-hearted consecration, that have done most to bring about unrest in the churches and dearth in results. What the ministry of to-day need more than any other one thing to uphold the quality of the ministry is courage, courage not to shirk responsibilities that properly are placed upon them, courage to insist that there shall be evident in those that enter or remain in the ministry qualities of character that shall insure to the ministry a deserved respect and honor. To this should be added a sense of the high calling and sacredness of the ministerial office that is entrusted to the hands of the ministry. Professor Perry emphasized and complemented what Mr. Macy had said, and other members of the association called attention to various lines in which there ought to be the greatest care exercised by the ministry in their relation to other actual or prospective ministerial brethren.

The following officers for the ensuing year were elected: President, Richard Wright, '90; vice-president, Herbert Macy, '83; secretary and treasurer, Wm. F. English, '85; executive committee, the officers, with C. H. Smith, '87, and W. F. Stearns, '86. The other committees were: Apparatus, F. S. Brewer, '94, T. M. Hodgdon, '88, F. M. Hollister, '91; Increase of the Ministry, C. H. Barber, '80, G. H. Cummings, '86, F. T. Rouse, '86; Endowment, F. W. Greene, '85, S. B. Forbes, '57, E. E. Nourse, '91.

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It is a source of pain to the many friends and admirers of Dr. A. C. Thompson, '38, to know that he has been unusually pursued by ill-health throughout the past winter, and that he has been obliged to abandon, for this year, his annual lectures at Hartford on Foreign Missions.

Horace S. Bishop, D.D., '55, rector emeritus of Christ Church, East Orange, N. J., died April 1, at Lakewood. He was the first rector of the church, being called to it in 1870, and his active service continued for over twenty-four years. During this period the church became one of the largest

and strongest in the diocese. In 1888 the church building was burned, but was soon replaced by the present fine stone edifice, the erection of which was brought about and carefully supervised by Dr. Bishop. In the minute adopted by the church officers regarding Dr. Bishop's death are the following affectionate words: "This material structure is the memorial of something more than Dr. Bishop's personal sacrifices and energetic administration. It stands for a quarter of a century of pastoral devotion, during which nearly an entire generation was educated and edified through his ministry. His anxious concern for the welfare of his parish, and especially his sympathetic solicitude for the sick and the afflicted, set a standard of pastoral devotedness which will not soon be forgotten. The community, the parish, and the relatives left have cause to remember with affectionate gratification his great services to the cause of religion and his many excellences of character."

Dr. Bishop was born at Rye, N. Y., on September 23, 1832. After graduation at East Windsor in 1855, he became, in 1858, a chaplain in the regular army, serving at Fort Fillmore, N. M., and at other points in the Southwest. He took deacon's orders in the Protestant Episcopal Church in 1861, and was admitted to the priesthood in 1863. From 1862 to 1865 he was rector of Christ Church, Bordentown, N. J. Then for five years he was laid aside by ill-health, until his resumption of active work at East Orange, in 1870, as above stated. In 1889 he received the degree of Doctor of Divinity from Hobart College. He was married, in 1864, to Miss Mary H. Condit, of Newark, N. J.

Dr. A. W. Hazen, '68, of Middletown, Conn., has been through a period of sickness, from which he is recovering. The thorough organization of his parish is constantly demonstrated in its steady growth and fruitful activity. Dr. Hazen celebrated the completion of his twenty-eighth year as pastor early in March. During this period the church has doubled, and the Sunday-school trebled in membership, and the present church and chapel have been built.

After serving the Davenport Church in New Haven, Conn., for no less than twenty-three years, I. C. Meserve, '69, has resigned and will remove to a pastorate in England.

D. B. Hubbard, '72, of Little River, Conn., had the misfortune recently to be attacked by a dog and to be badly bitten in the face.

Twice during the last three months Lyndon S. Crawford, '79, who is staying with his family in Andover, Mass., has visited Hartford. His second visit, early in April, was for the purpose of addressing the Seminary missionary meeting on the work among the adherents of the Greek Church in Turkey.

There is a considerable earnest interest at Eliot Church, Roxbury, Mass., where Dwight M. Pratt, '80, is supplying.

Alpheus C. Hodges, '81, recently of Buckland, Mass., has been called to Canaan Four Corners, N. Y.

Frank E. Jenkins, '81, has removed from Palmer, Mass., to Atlanta, Ga., and begun work in the Central Church there. Mr. Jenkins' going to Atlanta has been delayed by the striking revival at Palmer which is now in progress. For this, as for other reasons, his removal is strongly regretted by his people.

The First Church of Crookston, Minn., of which Herman P. Fisher, '83,

is pastor, recently held a mortgage-burning celebration. This church represents the original ecclesiastical organization in a city of some eighteen churches, and now for the first time in its history rejoices in being free from debt.

Charles H. Morse, '83, has dropped his pastoral work at Brookfield, Vt., for a time to undertake special post-graduate studies at the Seminary.

Charles A. Mack, '84, who recently resigned his charge at Cando, N. D., has been induced to remain.

Wm. A. Bartlett, '85, continues to be successful with his Sunday evening services at Lowell, Mass. In the "Congregationalist" for January 27th, he had a timely article on music as a part of home-life.

George B. Hatch, '85, delivered the annual address at the anniversary exercises of Pacific Theological Seminary at the end of April.

F. T. Rouse, '86, of Plantsville, Conn., read a highly suggestive paper at a recent meeting of the Hartford Central Association upon the socialistic community now in operation at Ruskin, Tenn.

The Southworth Lecturer at Andover Theological Seminary this year is Professor Williston Walker, '86, who gave five lectures in March on important pioneers in Congregationalism in New England.

F. G. Webster, '86, began work in February at Summer Hill, N. Y.

In the series of Passiontide Services arranged by S. A. Barrett, '87, at East Hartford, Conn., addresses were made by L. W. Hicks, '74, Professor C. S. Beardslee, '79, and Professor A. T. Perry, '85. The East Hartford church has recently applied a bequest that came to it some time ago to the purchase of a handsome font. Mr. Barrett has recently been giving a series of Sunday evening sermons on *Stepping Stones to Success*.

George E. White, '87, has a note in the "Congregationalist" for February 10th, on "Christmas among the Orphans at Marsovan."

T. M. Hodgdon, '88, of West Hartford, Conn., has lately been having a special class for boys and girls to discuss the Duties and Privileges of Church Membership. By a recent bequest \$2,500 has been added to the parsonage fund, and it is hoped that before long building may be undertaken.

The annual meeting of the church in Providence, R. I., where Wallace Nutting, '89, is pastor, was a striking token of its prosperity, enthusiasm, and efficiency. About 500 of the 950 members were present. The church sustains two mission enterprises.

Fred. M. Wiswall, '89, has resigned at Putney, Vt., and is now at his home in Marlboro', N. H.

C. H. Longfellow, '90, has been called from Villa Park, Cal., to La Canada, near Los Angeles, and has accepted.

John H. Reid, '90, after a six-years pastorate at the Whitefield Church, Newburyport, Mass., has accepted a call to Bellows Falls, Vt.

The church at South Gardiner, Me., of which A. L. Struthers, '90, is pastor, has become self-supporting, has dedicated a new chapel, and has recently had a time of awakened interest.

W. F. White, '90, of Trumbull, Conn., recently read a paper before a mother's meeting in Bridgeport on the "Spiritual Training of Children".

The church at Ballardvale, Mass., where A. L. Golder, '91, is pastor, received helpful stimulus in December from evangelistic meetings led by Rev. F. M. Lamb.

F. M. Hollister, '91, has begun work with the Second Church of Danbury, Conn. Before leaving Waterbury, Mr. and Mrs. Hollister received substantial tokens of esteem from their many friends and not a few hearty words of regard from the press.

Herbert K. Job, '91, of North Middleboro, Mass., has been since boyhood an enthusiastic ornithologist, and is widely known as a thorough student in this branch of natural science. One of the local newspapers not long ago printed an elaborate two-column account of his valuable collection of specimens, which is chiefly confined to birds of prey and waterfowl, many of which are rare and important. Mr. and Mrs. Job have the sympathy of their friends in the death of a daughter on February 22d.

Leigh B. Maxwell, '91, of the First Church, Savannah, Ga., has accepted the post of state representative of the Sunday-school and Publishing Society.

Edward E. Nourse, '91, who has recently been appointed Instructor in Biblical Theology at the Seminary, has resigned his pastorate at Berlin, Conn., and will remove to Hartford.

Easter-time was made peculiarly bright at the East Avenue Church, Lockport, N. Y., where William J. Tate, '92, is pastor, by the fact that it marked the happy and promising close of the eighth year of the church's life.

Miss L. F. Corwin, '93, of Mt. Holyoke College, spent her spring vacation in Hartford, and attended the annual meeting there of the American Oriental Society, of which she is a member.

A number of Hartford ladies who are interested in the work of Miss H. J. Gilson, '93, at Mt. Salinda, Gazaland, have raised \$250 for the erection there of a house for her use.

The membership of the church at Thomaston, Conn., of which Austin Hazen, '93, is pastor, is now almost 300.

Calvin Lane, '93, has been called from Marietta, Ga., to Lowell, N. C.

Frank S. Brewer, '94, after serving four years at South Glastonbury, Conn., has accepted a call to New Hartford, to succeed J. P. Hawley, '69.

H. A. Cotton (graduate, '94), besides his work as pastor at Dodge Center, Minn., is much in request at different points in the state as a speaker on foreign missionary topics suggested by his experiences in West Africa.

Ozora S. Davis, '94, has accepted a call to remove from Springfield, Vt., to the Pilgrim Church, Nashua, N. H. While this was understood to be pending, Mr. Davis also received a call to the Hope Church in Springfield, Mass.

William A. Bacon, '95, of the Dane St. Church, Beverly, Mass., is bereaved in the death of his wife in January.

Charles Pease, '96, has been obliged by serious illness to give up his work at the Third Church, Chicopee, Mass., and to go to Los Angeles, Cal., where he hopes to recover his health.

## Seminary Annals.

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### BANQUET TO PRESIDENT HARTRANFT.

On Thursday evening, February 10, the members of the Students' Association gave a banquet to Dr. Hartranft in honor of his completion of twenty years of service as Professor and ten years as President of the Seminary. The members of the faculty were the guests of the evening. The committee had decorated the dining-room with pictures and college colors, while the tables were tastefully arranged with palms and lamps. Mr. C. A. Brand acted as toastmaster, having Dr. Hartranft on his right and Mr. H. P. Schauffler, the President of the Students' Association, on his left. At eight o'clock Mr. Brand, in a few well-chosen words, proposed as the first toast of the evening, "Hok-mah," the Hebrew word for wisdom, which is the name given to Dr. Hartranft by the students. Professor Macdonald responded to this toast, speaking of Dr. Hartranft as a scholar unequalled in some lines by any one in America. "Wisdom hath builded her house," are the words of Proverbs. This house has been builded by Dr. Hartranft, whose hand formed the pillars of the institution. Miss Caskey represented the lady students, and in response to the toast "Proverbs xvii. 16, 'And the glory of children is their fathers,'" expressed the love of the lady students for their "father." The members of the junior class spoke through Mr. S. A. Fiske, who described the first impressions of a new student, and paid a high tribute to the president. After the quartet had rendered a selection, Mr. A. B. Schmavonian responded to the toast, "Echoes from Mount Ararat." In a touching manner he spoke of the influence of a scholar whose influence has reached even to the Orient, where it is exerting a transforming power. With inimitable wit, Professor Jacobus characterized and found modern parallels for "The Armies of Israel" until the time of David. Under his namesake, Chester David Hartranft, the faculty and students of Hartford Seminary are arrayed as Christian soldiers. As a representative of the faculty, he brought a most hearty tribute from them to their leader and inspirer.

The quartet then rendered another selection, after which Professor Pratt, as the senior member of the faculty, responded to the toast "Memories." He recalled the noble men who have been connected with the Seminary during the last twenty years, paid a glowing tribute to Dr. Hartranft as a teacher who inspires and lifts all whom he instructs, and closed with tender words concerning those whose toil and sacrifices have made the Seminary what it is, and who were present in spirit at this gathering.

The last toast was "Our Tribute," to which Mr. E. W. Capen responded as the representative of the student body. He urged greater loyalty to the ideals of the Seminary and to Dr. Hartranft, who has set these ideals before the institution, and to whom each student owes so great a debt of gratitude.

At this point Mr. Schauffler spoke the official words of congratulation, at the close of which all rose and united in singing a hymn written for the occasion:

To thee we rise and sing,	Through all these changing years,
To thee our tribute bring,	Through joys and vanquished fears,
In thee delight;	Crowds forth a throng;
Our hearts to thee belong,	Thy zeal, their zeal did fire,
Our hands in thine are strong,	Thy life, their lives inspire;
Our thoughts break forth in song	And, moved by one desire,
On this glad night.	We join their song:
God bless our father here.	
God grant him many a year	
In this our shrine;	
May all his days be crowned	
With love that shall surround	
His soul, as with the sound	
Of songs divine.	

With much feeling Dr. Hartranft responded to the many tributes which had been paid to him. He ascribed to God all that he had been able to accomplish, and laid the tributes upon His altar. He pledged his utmost endeavor in behalf of the Seminary so long as he should remain at its head, and urged a like loyalty on the part of those present to the principles for which the Seminary has always stood and now stands. Professor Merriam offered a closing prayer. The occasion will be long remembered by those present as marking another milestone in the history of the Seminary.

## MEETING OF THE AMERICAN ORIENTAL SOCIETY.

The annual meeting of the American Oriental Society was held at the Seminary, April 14, 15, and 16. There were four sessions — on the afternoon of Thursday, the forenoon and afternoon of Friday, and the forenoon of Saturday. Thursday afternoon the president and member of the society were also welcomed to the Seminary at a reception given by the faculty, and met a large number of Hartford people interested in literature and Oriental research. The same evening the society had an informal social session at the Hotel Hartford, where they had an opportunity for general conversation, and also heard from Mr. Frederick Bliss some details about his excavations in Syria. On the evening of the 15th the annual dinner of the society was held at the same place. There were twenty-two present, and after the dinner some members remained and talked, while others took the opportunity of hearing Verdi's Requiem Mass at the annual concert of the Hosmer Hall Choral Union.

On the programme of the society there were forty-six papers of varying degrees of interest and importance. Some were read by title, and of the most a brief abstract only could be given on account of lack of time and also their technical nature. For those who were not professed Orientalists the two most interesting sessions were on Friday afternoon and Saturday morning. Friday afternoon was devoted to papers of a lighter character, and the session was held in the chapel. A good number of the outside public were present — many also attended the other meetings of the society — and the principal paper on the programme was a luminous lecture by Professor Lanman of Harvard on the Poetry of India, illustrated by many happy bits of rendering of Indian verse. Professor Haupt of Johns Hopkins read a paper on Tattooing among the Semites. He spoke also on some criticisms of the polychrome Bible, and Professor Bloomfield on a proposed photographic reproduction of the Kashmirian recension of the Atharva Veda. The Rev. Henry Blodget of Pekin described the formal worship of Heaven and Earth by the Emperor of China, Professor Jackson of Columbia gave the different accounts of the death of Zoroaster, Professor Lanman compared the Celtic and Indian walking of the Deasil, and Mr. Scott

of Radnor read a most amusing and thoughtful paper on the "simplicity" of the savage. On Saturday morning was held the meeting of the section of the society which deals with the history of religion. The three most important papers were those of Dr. Bishop of New York explaining a point of view for the study of religions, of Professor Toy of Harvard on Taboo, and of Professor Morris Jastrow of Philadelphia on Adam and Eve in Babylonian Literature. This last was possibly the most important paper of the whole meeting, and its publication will be eagerly looked for. Another paper of interest and importance was certainly that of Dr. Torrey of Andover on the *Bethulia* of the Book of Judith. He identified *Bethulia* with Shechem, and suggested that the book was the oldest surviving fragment of Samaritan literature.

In the space at the disposal of the present notice it is impossible to give a list of the other papers. The meeting may be described as having been a very pleasant and profitable one. The Seminary did all in its power to welcome the society and further its objects, and there seemed no doubt from the expressions of many members that those exertions had been successful. In the library there were laid out as exhibits complete sets of all the Polyglot Bibles, a long series of Arabic lexicography from the third century of the Hijra to the present day that probably could not be duplicated on this side of the Atlantic, thirty-six out of the forty-two fundamental texts of the Old Testament, and a large number of texts and translations of the One Thousand and One Nights.

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As we go to press the news comes of the death of Rev. Jeremiah Taylor, D.D., for many years a trustee and devoted friend of the Seminary. A fuller notice of him must be postponed till the next issue of the RECORD.

*The Annual Register* for 1897-98 shows a marked improvement over any before issued by the Seminary. It presents a smaller and more modern page, and the matter has been entirely re-written. Moreover, it is illustrated with ten half-tones, giving views of the Seminary buildings both within and without. There has been a much wider demand for copies than heretofore, necessitating the printing of a second edition. In this edition the following slip is inserted describing the changes in the faculty of the institution: "In view of the resignation of Professor Charles Marsh Mead, Ph.D., D.D., which was presented to the trustees on Feb. 9, 1898, the executive committee have made the following appointments, subject to the approval of the full board at their

next meeting:—President Chester David Hartranft, D.D., Professor of Christian Theology on the Riley Foundation, in place of Professor Mead, resigned, Edward Everett Nourse, B.D., Instructor in Biblical Theology, in place of Professor Hartranft, transferred. The following appointment has also been made: Charles Grandison Fairchild, A.M., Lecturer on Certain Phases of Applied Sociology."

The Day of Prayer for Colleges was observed as usual January 27. All Seminary exercises were suspended. Professor Mitchell conducted morning prayers, and spoke of what the day had meant in the past and what it should mean to all students. Later in the morning the graduates of Amherst, Oberlin, and Princeton met in group prayer meetings, and the remaining students met in two groups. At the afternoon meeting, President Hartranft, who led, spoke of the place of religion in educational institutions. This was followed by brief addresses by five students, describing the religious life and work in the institutions from which they came. Mr. W. J. Ballou reported for Brown University, Miss Burroughs for Mount Holyoke College, Mr. Hodous for Adelbert College, Western Reserve University, and Mr. S. A. Fiske for Amherst College. The last speaker was Mr. Schmavonian, who gave a most interesting description of the religious life and work of Robert College, Constantinople, treating of the difficulties encountered and the great work which has already been accomplished. The Seminary was represented at three colleges. Mr. Lombard went to Amherst, Mr. Lytle to Williams, and Miss Holmes to Mount Holyoke.

The regular winter meeting of the Board of Trustees was held February 9.

A special meeting of the Students' Association was held February 11. Several minor changes in the constitution and by-laws were adopted. The question of changing the Association into a Young Men's Christian Association in order to become affiliated with the other educational institutions of the World's Student Christian Federation was then brought up and fully discussed. It was finally laid upon the table.

Dr. A. C. Thompson was unable to give his course of lectures on missions to the senior class at the opening of the spring term on account of illness.

On Saturday evening, February 5, the members of the junior class held a social. The guests of the class were Professor and Mrs. Gillett, Professor and Miss Macdonald, Mrs. E. A. Burnham, Mrs. E. F. Talmadge, and Miss Abbe.

Two additional addresses by members of the Faculty have been given on "Devotional Bible Study." Professor Jacobus spoke at the prayer meeting, February 18. The closing address of the series was given by Professor Beardslee, April 15.

During the winter term the work of the two mission study classes was continued, the topic being "Africa as Continent and Mission Field." The work of the classes will be discontinued during the spring term.

At the student missionary meeting February 4, the topic was "Work among the Mountain Whites in Eastern Tennessee."

Several missionary addresses have been given by students during the last three months. January 30, Mr. Olds spoke on the work of the American Missionary Association, at Manchester, and Mr. Sanderson spoke on Africa, at South Windsor. Mr. Schmavonian gave an address at Plainville, February 6. April 3, Mr. Olds gave an address at Plainville, on "Mexico."

At the convention of the Student Volunteer Movement for Foreign Missions, which met in Cleveland, Ohio, February 23-27, the Seminary was represented by four delegates, Professor Perry, Miss Sanderson, and Messrs. Williams and Olds. This convention was the third since the organization of the movement ten years ago. Over 2,200 delegates were enrolled, a total twice that of the Detroit convention four years ago. Of the 451 institutions represented, 61 were theological seminaries; 71 missionary boards sent representatives, thus indicating the interdenominational and international character of the movement. During the last ten years no fewer than 1,173 volunteers have actually gone to the mission field under the different boards. Prominent among the speakers at the platform meetings, which were held each morning and evening, were Rev. F. B. Meyer, Dr. A. F. Schauffler, Secretary H. C. Mabie, D.D., Bishop Ninde of the Methodist-Episcopal Church, Dr. Francis E. Clark, Dr. Charles Cuthbert Hall, who was the convention preacher, Mr. Robert E. Speer, ex-Governor Beaver of Philadelphia, Mr. John R. Mott, chairman of the executive committee of the Movement, who acted as chairman of the convention, Mr. Douglas M. Thornton, delegate from the Volunteer Movement in Great Britain, and Rev. S. M. Zwemer of Arabia. Perhaps the most memorable address was that of Mr. Speer, Saturday evening, on "The Watchwords of the Movement." The afternoon sessions were devoted to sectional conferences with returned missionaries.

At a meeting of the delegates from the theological seminaries it was voted, in accordance with the recommendation of the executive committee of the Inter-Seminary Missionary Alliance, that the Alliance be disbanded. In its place a federation of the seminaries under the Y. M. C. A. is spreading, which allies the seminaries with the other educational institutions of the country in the World's Student Christian Federation.

The prayer meeting on March 4 was given up to reports by the delegates from the Volunteer Convention. Miss Sanderson spoke of the significance of the Movement. Mr. Olds spoke of "The Responsibility of the Churches and Seminaries in View of this Movement." The last speaker was Mr. Williams, who took for his theme, "Personal Responsibility for Missions."

The missionary meeting February 2 was addressed by Rev. John Henry Barrows, D.D., of Chicago, who spoke on his experiences as Christian lecturer in India, taking as his theme "Some Difficulties of the Hindoo Mind in Regard to Christianity." In the evening Dr. Barrows gave an address at the Center Church, under the auspices of the Seminary, on "The Christian Conquest of Asia." Both addresses were of great interest.

At the March missionary meeting, on the evening of March 2, Rev. S. M. Zwemer gave the address. His subject was "Arabia," where he has spent seven years as a missionary. His contributions to science have earned for him an election as Fellow of the Royal Geographical Society of England. His lecture, which was illustrated by stereopticon, considered the life of Arabia, the condition of missionary work there, and the real nature of the Mohammedan religion as seen among these peoples.

The speaker at the missionary meeting, April 6, was Rev. L. S. Crawford, '79, of Trebizond, Asia Minor.

Among other addresses which the students have been privileged to attend may be mentioned one by Mrs. Mary H. Flint, on "Scopas and Praxiteles," delivered January 22 before the Art Society, and one before the Archaeological Society by Mrs. Marcellus Bowen of Constantinople, March 5, on "The Temples of Ancient Egypt." Both of these were illustrated by stereopticon. Miss Villa Whitney White gave a song recital February 18, which was largely attended by the students, as were also the lectures on Modern Novelists, delivered in April by Richard Burton, formerly of Hartford.

The Conference Society has held five meetings since the last number of the RECORD. January 25, the subject of Hawaiian Annexation was discussed, Messrs. Olds and Yarrow taking the affirmative of the question, and Messrs. Lyman and Manwell the negative. February 15, Rev. J. W. Cooper, D.D., of New Britain, gave a very helpful and suggestive address on "The Bane and Blessing of Church Organization." Wednesday evening, March 9, the society conducted an ordaining council according to the regular Congregational form. The Council was made up of the members of the senior class, several of the middle class, and three members of the Faculty. Mr. Capen acted as moderator, and Mr. Redfield as scribe. Mr. G. W. Fiske was the candidate, and presented a very able paper embodying his theological views. March 29, Rev. W. W. Ranney spoke to the students on the "Andover Band, its Ideal and its Accomplishment." The topic for discussion April 12 was "The Minister's Relation to Politics," Mr. Mather speaking on the subject, "Politics in the Pulpit," and Mr. Hall on "The Minister in Public Office."

By request of the senior class, Professor Harper discontinued the work in the delivery and criticism of sermons at the close of the winter term, and is devoting the work of the spring term to voice culture and gesture drill.

During the winter term the members of the senior systematic theology class had two discussions, one on "The Apologetic Value of the Supernatural," opened by Messrs. Hawley and Williams, and the other on the doctrine of the Trinity.

In connection with the middle class work in New Testament Introduction, Professor Jacobus conducted a weekly seminar for the discussion of various books which had been read by members of the class.

The spring vacation extended from March 12 to March 21. Good Friday, April 8, was made a holiday by vote of the Faculty.

Several addresses have been given in connection with the chapel exercises during the last quarter. On February 2, Rev. Lyndon S. Crawford, '79, spoke regarding certain lessons learned in his life as a missionary of the American Board in Turkey. Rev. John K. McLean, D.D., President of Pacific Theological Seminary, Oakland, Cal., gave a brief address February 11. Rev. A. R. Macoubrey, D.D., of White Plains, N. Y., gave a very helpful address April 2, drawing lessons from his experience as a pastor. Professor Rush Rhees, '88, of Newton Theological Seminary, conducted the chapel exercises on the morning of Good Friday, April 8.

At the senior class conferences reviews have been read of Dr. Lyman Abbott's "Evolution of Christianity," and Dr. Bradford's "Heredity and

Christian Problems." February 21 the members of the class discussed the question "How and how much should the results of the Higher Criticism be taught?" The discussion was opened by Messrs. Buswell and Brand. On Monday evening, March 28, Dr. S. G. Barnes of Longmeadow, spoke to the members of the class on the theme, "Justice in its Relation to Eschatological Questions." This was followed by an informal discussion.

Professor Perry has prepared a classification for the library of the American Board, and has superintended its arrangement preparatory to its being moved to the new Congregational House, Boston.

Among the engagements filled by the members of the Faculty are the following: President Hartranft represented the Seminary at the inauguration of Rev. Dr. Charles Cuthbert Hall as President of Union Theological Seminary, February 8.—Professor Walker was Southworth Lecturer at Andover Seminary this year. He delivered five lectures on March 15, 16, 17, 23, and 24. His subjects were: "William Bradford," "John Cotton," "Richard Mather," "John Eliot," and "Increase Mather." Next year he will review the leaders of the denomination during the eighteenth and nineteenth centuries in a similar way. Professor Walker was invited to attend the Brookfield Centennial.—Professor Mitchell spoke at the teachers' meeting held at the Fourth Church, Hartford, January 24, on "The Times of Christ." —Professor Beardslee addressed the Christian Endeavor Union at Ellington, January 25. He has charge of the teachers' class connected with the First Church, Middletown.

Professor Paton's thesis on "The Holiness Code," which he submitted to the University of Marburg for his doctorate, has been published. He is still continuing his work with the Bible Club, now in its third year, which is composed of specially invited members who meet each week for Bible study. The class is still engaged in studying the Old Testament prophets.

In connection with the Polychrome Bible, now issuing, Professor Macdonald revised the appendix on "The Music of the Hebrews," contained in Dr. Wellhausen's edition of the Psalms, and revised the notes to the Hebrew text in some of the other volumes.

The Faculty have appointed as speakers for the anniversary exercises in June, Miss Caskey and Messrs. Brand, Buswell, Capen, and Fiske.

The John S. Welles Fellowship has been awarded to Mr. Edward W. Capen of Boston, who will devote two years to the study of sociology in this country and abroad.

Mr. Hawley has accepted a call to become pastor of the Congregational Church in West Avon, Conn., and Mr. Buswell has accepted a call to Kingfisher, Okla. Mr. Deming has accepted a call to Weathersfield Center, Vt. Mr. Boardman has accepted the call of the church at Hallowell, Me.

Dr. Hartranft and Miss Berg entertained the members of the senior class and the graduate students at their home on Friday evening, April 1.

Holy Week was observed as last year by a series of special meetings, which proved of much interest and help to all. The chapel talks by Professors Pratt and Perry all centered around the events of the last week of Christ's life. Four special meetings were held, beginning Tuesday evening,

and closing on the evening of Good Friday, April 8. Professor Jacobus was the speaker at the Tuesday meeting, taking as his theme the events of the last Tuesday of our Lord's life. On Wednesday evening, Rev. Harlan P. Beach of New York spoke on "Two Missionary Messages from Holy Week." The speaker on Thursday evening was Professor Rush Rhees, '88, of Newton Theological Seminary. He took as the theme of the evening's meditation the words, "Let not your heart be troubled." The closing address on Friday evening was by Rev. Charles Cuthbert Hall, D.D., President of Union Theological Seminary, N. Y. His theme was the expression of Paul's "The fellowship of His Sufferings." These meetings have already come to occupy an important place in the religious life of the Seminary.

The general exercises have been as follows: February 9, Mr. Hall and Mr. Pingree each preached a short sermon. February 16, a sermon by Mr. Prentiss, and an essay by Miss Caskey on "Bickersteth, Hymn Writer and Collector," in which she sketched his life briefly and discussed his contributions to English hymnology. Feb. 23, reading of a hymn by Mr. Blackmer, of a passage of a Scripture by Mr. Downs, and a sermon by Mr. Richmond. March 9, a devotional service at which Mr. Boardman read the Scripture selection, Mr. Capen offered the prayer, and Mr. Brand preached. March 30, reading of a hymn by Mr. Commerford, a Scripture reading by Mr. Manwell, and a sermon by Mr. Hawley.

The Hosmer Hall Choral Union gave Verdi's Requiem [Mass] Friday evening, April 15.

THE  
HARTFORD SEMINARY RECORD

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No one who knows the history of Hartford Seminary during the last two decades will wonder at the emphasis placed at its recent anniversary upon the dominating force exerted upon its whole present development by President Hartranft, or at the prominence given in this number of the RECORD to several of the addresses then made in celebration of his twenty years of service as Professor and his ten years as President. These addresses tell their own story of affection and praise. It remains for us here simply to add one or two notes upon Dr. Hartranft's life before he came to Hartford in 1878 for the benefit of those of his pupils and friends who have known him only since that time.

The stock from which Dr. Hartranft is descended was German on both sides. His father's ancestors were Schwenckfelders from Silesia, and his mother's Lutherans from the Palatinate. Curiously, both lines were transplanted to this country about 1734, and both in consequence of religious persecution. At the time of his birth in 1839 his father was in business near Frederick, Pa., removing thence to Philadelphia in 1846. His scholastic training was mostly in the city High School and the University of Pennsylvania, where he graduated in 1861. During his student days he several times came near to devoting himself to military life, being for a time a captain in the 18th Pa. N. G., and later being turned aside only at the last moment from serving as a

colonel in the War of the Rebellion. His first professional ambitions were to be a lawyer. But these were early diverted towards the ministry, and were mixed with an intention to specialize as a teacher of history. His theological course was at the Dutch Reformed Seminary at New Brunswick, where he graduated in 1864. His two pastorates, which followed at once, were in Dutch Reformed churches, the first, of two years, in what is now a part of Brooklyn, and the second, of twelve years, in New Brunswick. In all his early work the same idealistic and constructive energy which is so familiar at Hartford was clearly shown, not only in the manifold aspects of pastoral duty, but in various musical enterprises. In token of his altogether exceptional attainments he holds three honorary degrees, namely, Doctor of Music from Rutgers (1861), and Doctor of Divinity both from Rutgers (1876) and from Williams (1893). He was married in 1864 to Miss Anna Frances Berg, the daughter of Professor Berg of New Brunswick. Of their six children, only one son is now living.

We are sure that our readers will be delighted to find Dr. Hartranft's striking physiognomy looking out from our title-page, and something of his still more striking influence recounted by some of his admirers in the enthusiastic tributes gathered in the pages that follow. The four addresses here printed were all given at the commemorative service held on May 31, the speakers being Rev. William E. Strong of Jackson, Mich.; Professor A. L. Gillett of the Faculty; Rev. William DeLoss Love of the Pearl St. Church, Hartford; and Mr. Jeremiah M. Allen of the Board of Trustees.

## DR. HARTRANFT AND THE ALUMNI.

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Mr. Chairman, Brethren, and Friends of the Seminary:

You will realize that this privilege is almost as embarrassing as it is delightful, and that, rising to voice the feelings of the hour, one finds himself in a responsible and delicate situation. For instance, to whom should these words be addressed? Shall I attempt to speak to Dr. Hartranft for the Alumni or to the Alumni about Dr. Hartranft? Again, how am I to steer between the batteries that are trained on me? To creep cautiously within the bounds of formal speech will be to invite a rattle of criticism from all these rapid-fire guns before me, while if I strike out bravely to tell the whole truth as the heart knows it, I may run straight upon a thirteen-inch giant, whose single reverberation would bowl me over.

When Dr. Burton delivered his address upon Dr. Leonard Bacon before the Connecticut General Association, he began in this way: "I never succeeded in telling Dr. Bacon how much I admired him and loved him. He was not a soil that seemed to naturally drink in that kind of rain, and the rain got discouraged; neither have I been able to speak my mind about him since he died. When a vessel goes to sea overloaded, she ships water and misbehaves, and how could I, loaded up with Leonard Bacon and my heart sunk to the gunwales, voyage out into the perils of public discourse in memory of him. I think to-day that were all the time at my command, I would put to sea and take my luck, sink or swim. As it is I will only make a few movements and small circuits in plain sight of land. In whatever circuit, however, it is inevitable that we hear the great monotone of the open and free ocean; or to come back to literal speech it is impossible to even speak the name of Dr. Bacon without calling up the grand sound of his great character and his great life."

If Dr. Burton felt such misgiving over the duty assigned him, in what worse plight am I; for he did not have his subject with him in the flesh, nor did he have to speak for his audience

as well as to them. Furthermore, he was Dr. Burton, which suggests another contrast upon which I do not care to dwell.

It is encouraging, however, to be sure that no one else could bring a heartier tribute to Dr. Hartranft or be more in sympathy with all that is felt at this hour. And I am further re-enforced by the possession of this package of letters, from some of you here present and from others of the Alumni, bidding me to go straight forward and tell the whole truth, regardless of its effect, for, as one of the letters is kind enough to express it, if you succeed in making Dr. Hartranft nonplussed and shamefaced, as you certainly will, it will be only what he made you a good many times in his classroom.

In that same address of Dr. Burton's, he goes on: "It has been remarked that falling in love amounts to a liberal education, and I put it down, therefore, as the first thing wherein I am profoundly beholden to this man that he furnished me an object on which to pour myself forth in a practically unlimited way." So say we of Dr. Hartranft. The first gift he made us was the gift of himself. We loved the man even before we knew the professor. These letters, all of them, bear witness to this individual and tender friendship, and refer to incidents, which each of us could supplement, where a hand laid on the shoulder, a face lovingly bent down, and a word spoken in the ear, brought the delightful sense of a personal watch and care. Such experiences were not uncommon with us or limited to one member of our faculty. There has been ever a warm fellowship between teachers and students here. But it impressed us more in the case of Dr. Hartranft, perhaps because we recognized that his life was peculiarly loaded down with domestic sorrows and official burdens, and it seemed strange to us that one could come to such self-forgetfulness or at least self-mastery as to give himself in this thoughtful and individual way to his "young brethren." It was not politeness, but real affection.

And the charm of his friendship was that it brought us close to a true and lofty man. We moved about a character four square; marked its purity, devotion, patience, courage, till the thought of the measure of the stature of the fullness of Christ was not so inconceivable. Here was one who had learned to

love from Christ, who, like his Master, sought not to be ministered unto, but to minister. What Dr. Hartranft said of his predecessor, the sainted Dr. Thompson, can as truly be said of himself: "The beauty of his service was that it was sacrificial: it sunk the self to the necessities of the hour, to the juncture of the kingdom. It was not what he could be in this or that favorite path, but what he could do for this seminary, which to him was the cause of Christ. And Dr. Thompson's reward is higher in heaven than were two continents burning incense to him as a Hebraist; and it is greater to be the life of an institution than to be a leader in a branch of learning."

We saw this man, too, lay himself a living sacrifice upon the altar of the Seminary's salvation, a splendid offering we thought and still think. And what he did for his Seminary he did for his students, putting himself at their immediate and patient service, and giving of his best to the need of each, with the graciousness of one who lays down his life for his sheep. So we rejoiced in him more and more and felt ourselves the better for his ennobling friendship.

But Dr. Hartranft was more to us than our Greatheart: he was our "Greathead" as well, and towered in the classroom as everywhere. The unplumbed depths of the professor's learning were the astonishment and admiration of his students as they still provoke the enthusiasm of the seasoned alumnus. One has recalled the familiar scene of that classroom, with the professor tramping up and down, the dropsical note-book in hand, leading captive the centuries of Christian years or the cycles of divine revelation and parading them before the students' eyes. Loving every bit of truth, counting nothing too minute to be noticed or too remote to be brought into relation, he yet pushed his way, untiring and unwavering, however some of his students might wander a little from the path or doze for a moment under some inviting bush. It mattered not what change of subject the exigencies of the Seminary imposed upon our teacher, there was the same adequacy of knowledge, the same accuracy and comprehensiveness of instruction: those shifts were never makeshifts. No question proved a poser, no difficulty could be raised that had not been considered. Mark Twain described a friend of his

by saying that "Eloquence oozed out of him like attar of rose out of an otter." If he had said "eloquence and knowledge" we should have known who this friend was.

And how such wisdom came about was not altogether a mystery: prodigy of genius was suspected; prodigious industry was observed. So we got an example besides many a summons to purposeful and persistent toil. More than one conscience, I make sure, has been roused at morning prayers by a loved voice pleading that the Heavenly Father would keep from idleness and misuse of opportunity these young brethren.

We got thus the stimulus of a great and active mind, and moreover some results of its work that seem even more precious as we have tested and used them. In method of studying, in the relating of knowledge, in the historic and genetic view of revelation, in the philosophy of history, in how many departments of our study and processes of our reasoning do we find ourselves constantly indebted to the wisdom and knowledge of our great teacher! What the Seminary witnesses, as it is a leader in theological education to-day, our humbler personal experience corroborates: the characteristic and constructive principles which have marked Dr. Hartranft's work here in Hartford show that our teacher is a master in the realm of ideas.

It suggests another service which he rendered us to note the fusing of this intellectual strength with a rare spiritual mindedness. These two qualities do not always go together. There have been brilliant, but unsanctified, minds, and there have been spirits in prisons of ignorance. Our professor taught us to beware of both deformities. No single benefit we received from Dr. Hartranft is more fondly recalled than what he did for us in his leadership of morning prayer in this chapel. He revealed then not only a wealth of exegetical knowledge, but beyond that a sweep of spiritual perception which was often ravishing: it was the spontaneous utterance of a great and disciplined soul which, as one has said, was already sure of its destiny. The conflict was not over, it was still strenuous, and would be to the end. But the life was fixed upon God, saw him, knew him, was nourished in him, and weaker lives were uplifted and re-enforced by such leading into the spiritual realms. Thus, by direct in-

struction, by the habitually reverent attitude of his mind, the devout temper of his classroom, the fervency of his prayers with us, and his frequent suggestions as to the cultivating of the devotional life, the good Doctor helped to quicken in his students that warmly religious temper which has been characteristic of the Seminary through these years.

And then what service did this man of ours do us by his loyal and courageous faith in the things of God. In these years of doubt and readjustment it has meant much to Hartford men to look up to one so poised and discerning. It is a striking fact that we did not ask ourselves whether he was conservative or liberal. Neither word as commonly used fitted him. His scorn of evangelicalism gone to seed was evident. He was sure young men would prefer brilliant error to unrenewed truth. But he had no less scorn for the rationalizing methods of a criticism most unscientifically subjective. He seemed to find his standing place above much of the din and smoke of the day's battle, on the sunlit heights of faith, whence he bade us survey the course of God's historic revelation therefrom, by a fair and accredited study, to deduce a true Biblical theology. The outlines of it he felt sure he saw, the triumph of it was indubitable. He would not apologize for Bible, religion, or theology. The last was the queen of the sciences, the mother of all true learning. So he taught us the unity and catholicity of thought and life, and filled us with something of his own enthusiasm for the service of this conquering kingdom.

I wish there were time to dwell on these and other thoughts that come trooping to mind, but already I am speaking too long. And yet much has been omitted, doubtless, that many of you would deem most conspicuous. After all, analysis is not subtle enough to separate and distinguish each part of this man's power and worth to us, any more than you can count up all the elements of value to Saul in his first interview with Samuel. It was a great day for the son of Kish when the maidens by the gate of Ramah told him that the seer was there. Many delights came to him in that time of privilege: the honors of the feast, the association with the great men of the city, the suggestions of the sacrifice. But, best of all, was that night passed in Samuel's

company. Who can estimate what it brought him? He looked for instruction, but he got inspiration. And when next morning the two stood by the gate and Samuel poured of his vial upon the youth's head as he kissed him with words of farewell, it was indeed another man with another heart who went forth into a new world to find his life developing as the man of God said unto him.

For twenty years a Seer has been here, and here young men have found him, and by his help have had their eyes opened to the great spiritual visions. I would not forget or disparage the other blessings of our student life. There have been maidens here in Hartford, and feasts of good things, and churches, and ministers, and professors, and friends to stimulate and inform our lives. But for the wakening to the highest kingship of life it is simple fact to remark that one figure stands out from all others. We hear that the students of to-day have given Dr. Hartranft the fond and familiar title of *הכְּחָה*, Wisdom. It is an apt word, suggestive of the variety and fullness of his knowledge. But there was a word he taught us that fastened itself on the minds of some earlier classes which seems more fully to suggest the professor's influence, it looks backward to even a remoter past, to the day when man appeared upon the earth as the crown of God's creation, and God breathed into his nostrils the breath of life, the man became *נַפְשׁה*, a living soul. That seems, to one at least, more adequately to symbolize his influence, who woke in students' hearts a new sense of the meaning and worth of life viewed in Him of whom, and through whom, and unto whom, are all things.

More than four hundred lives have felt this touch upon their eyes; one hundred and twenty have received the parting blessing of the Seminary from this man's lips. They are living by this new vision in nearly every state and territory of our land. Twenty-eight of them are in the fields beyond. To every form of widened Christian service the young men and women have gone forth, and from all these departments of religious thought and action, from all these busy and enlarging lives comes back our tribute to-day. It is not one voice alone, it is not the voices of us who are here alone, but the heart and voice of all our

Alumni and Alumnae, from Kingman and Goddard in China to Miss Gilson in Gazaland, and from Riggs in the Indian country to John Howland in Mexico, that would lift a word of gratitude and reverence to this most loving and lovable man.

May God spare long to this Seminary its Seer. Stalwart of frame, benign of face, pure in heart, rich in wisdom, lofty in spirit, may he be to the students of the next twenty years what he is to us of the twenty past — our Man of God.

WILLIAM E. STRONG.

## DR. HARTRANFT AND THE SEMINARY OF TO-DAY.

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We are met this afternoon, I take it, with a fourfold purpose. Our coming together has been impelled, first of all, by the desire to express a little of the strong personal regard which all those who have known him well feel for the man whose name this anniversary bears. We have assembled to bring our tribute of admiration for the range of acquisition, the breadth of scholarship, the exaltation of character, something of which all who have come, even temporarily, under the influence of our president inevitably mark. We would join also to-day in appreciative recognition of the many years of devoted service to the institution of him who has been longer upon its board of instruction than any man, save two, of the twenty-nine who, in sixty-four years, have been members of the regular faculty of the Seminary. We have gathered, too, as an expression of our appreciation of what the Seminary of to-day is trying to realize, and to note once more the vital principles that have been germinating and fructifying in it during the past twenty years. No one could possibly be so unwilling as he whom we to-day honor to claim that all of progress which the last fifth of a century has seen should be ascribed to him. When we pass in review the splendid advance in material equipment, the great enlargement of instructional facilities, the large growth in the number and quality of students, the widened conception of the needs and possibilities of theological education which have marked this period, his wish would be simply to say, "All of which I have seen." It is left for our insistence to complete the Aeneid phrase by adding, "And a great part of which he was."

I should have esteemed it a great privilege to express at this time some acknowledgment of personal indebtedness to the man to whom, as instructor, inspirer, friend, I feel that I owe more than to any other, save my honored father, whom I have met in the pathway of life. It would be a delight to dwell upon the purity, single-mindedness, largeness, and affectionate tenderness of

character which have made fellowship with him a benediction. I echo all those warm expressions of regard which come from the hearts of those that love him. But to me has been assigned the more formal office of indicating some of the ways in which Dr. Hartranft has been a determining factor in molding the institutional life of Hartford Seminary during the twenty years of his connection with it.

There is a strong unifying bond running through the whole history of this Seminary. The institution of to-day is linked with that of 1834 by what Wordsworth would call "natural piety." Three names suggest both its progress and its continuity — Tyler, Thompson, Hartranft. Still the history of this unified life divides into two nearly equal parts by the removal of the Seminary from East Windsor Hill to Hartford in 1865. That step marked more than a change in the location of the buildings. It indicated a distinct advance in institutional self-consciousness. Though the quarters in Prospect street were far more inconvenient than those further up the river, though the teaching force consisted of only three professors, though few students at first assembled in the classrooms, nevertheless in its new location the Theological Institute of Connecticut was, apparently for the first time, possessed of the grounded assurance that it was set to be a permanent force in the theological activity of the world.

This new consciousness was not born of theological disputatiousness nor of sectarian quarrelsomeness. It was due to the profound conviction in the hearts of earnest, Christian laymen that there was a place for such an institution as Hartford Seminary might become. It is to the fructifying of that conviction planted in the hearts of two men that the Seminary owes those generous gifts that have made the names of Hosmer and Case honored and beloved by all the constituency. It is to such conviction in the minds of large-hearted men of earnest, evangelical, and tolerant spirit that the institution must ever look for the widening of its efficiency.

On its removal to Hartford, then, the Seminary came to full self-consciousness as possessed of a permanent and steadfast in-

dividuality. The life for the dozen years on Prospect street was sketched with singular charm and vividness by Mr. Hicks in his paper four years ago, on the occasion of the completion by the Seminary of its sixtieth year. It was a time of germination — of preparation for that period which Mr. Strong, on the same occasion, so aptly characterized as the period of renascence, the beginning of which may well be dated from the purchase of the site of Hosmer Hall. Now the self-consciousness of the institution began to be richer, its horizon broader, its aims higher. Up to that time its ideal seems as if set by the apostolic injunction, "Hold fast that which thou hast." This new life incarnated the conviction, "Stretching forward to the things that are before."

It was just at the beginning of this period that Dr. Hartranft was called hither. The site of Hosmer Hall was purchased in April, 1877, and it was at a special meeting of the trustees held on the 28th of December of that year that Dr. Hartranft was elected Waldo Professor of Ecclesiastical History.

The most skeptical must mark it as at least a happy coincidence, that just at the time when the long repressed energy of the institution which had derived its vigor from the patient assimilation of the Divine Word, which had formulated its convictions in a theology evangelical and temperate, which had manifested its spirit in continuous evangelistic endeavor, was about kindling with a sense of its mission to manifest itself in a larger field and with a broader outlook — that just then there should come to it one who was so perfect an impersonation of that which had made the past noble and which promised to make the future great.

It is not my purpose to recount the external history of these twenty years of progress. Yet it is impossible to recall the services of one who throughout them has poured so much of himself into the Seminary without reviewing some of the outward manifestations of the life of that institution with which his life was so closely identified. We must recall, then, that when he came Hartford Seminary had, probably, the poorest equipment in buildings of any school of sacred learning in the Congregational denomination; while to-day no seminary is probably so

commodiously housed as ours. We must recollect that twenty years ago there were thirty-eight students in the Seminary, a number which the year following dropped to twenty-four; and that our present Register marks an enrollment of sixty-four. Twenty years ago only eight collegiate institutions were represented among the students; while at present there are registered graduates of twenty-four different colleges. The library which, when, twenty-one years ago, it was moved to the room now occupied as a study by the honored pastor emeritus of the First Church, numbered sixty-seven hundred books, now numbers its volumes by as many thousands.

Such are some of the many statistics which express in terms of bulk and number the advance of the Seminary during this period. The present is not the time to speak of the growth of endowment which has made this material enlargement possible. Nor is this the place to attempt any precise analysis of the causes which have led to the increase in the number of students. All such questions must find their final interpretation in terms of the inner life of the institution, and in its ideals and advantages for education. It is here that the last twenty years have witnessed the most remarkable changes.

First as to the faculty. Twenty years ago the faculty of Hartford Seminary was the smallest of any seminary in the denomination, with a single exception. Now only one equals it in size, and that equality is due to the addition of German and Scandinavian departments. Then there were only four on the whole teaching force (including Dr. Hartranft). Now there are twelve members of the faculty proper, besides nine regular instructors, tutors, and lecturers giving considerable courses of instruction. This increment has not been the result of sudden expansion or forced growth. As I have indicated, the spirit of enlargement was in the air in 1877. From that time up till 1886 every year marked some advance in the teaching force. The Catalogue of 1886-87 fails for the first time to record any change in the faculty. But it was the lull before the storm. The next two years saw the removal, by death or resignation, of three of the five full professors, together with the beloved Dean of the Faculty. Is it to be wondered at that amid such fluctuations the

faculty, in 1888, memorialized the trustees recommending to them that "in order to the more complete organization of the work of the Seminary the office of president of the Seminary, lawfully existing, be filled," and nominated Dr. Hartranft for that position? Or shall we think it other than obvious that the trustees should immediately act on that recommendation? In the changes made at that time of upheaval one member was added to the regular faculty, bringing its number up to nine. In 1890 the chair of Church History was divided. The year following Biblical Theology was constituted an independent professorship, and on the resignation of Dr. Bissell in 1892 two instructors were placed in the field of Old Testament research, and a threefold division was made in the department of Systematics. During these half-dozen years of change, besides losing by death the instructor in Experiential Theology and the professor in Dogmatics, our Seminary contributed to different educational institutions professors in the Old Testament, in the New Testament, in Church History, in Practical Theology, together with a librarian, beside supplying Connecticut with one of its best beloved and most influential pastors. Since the fall of 1892 there has been no alteration in the number or personnel of the faculty until this spring, when the change necessitated by the resignation of Professor Mead was adjusted without going beyond those who were of the instructional force of the institution. These last six years, then, have been the years of greatest permanency in the faculty of any that the Seminary has known since the resignation of Professor Lawrence in 1865.

The increase in the number of the regular faculty is not the only noteworthy feature of the progress in instructional resources during these twenty years. The supplementary courses offered by others than the professors, that is, by the different stated instructors, tutors, and lecturers, exclusive of the Carew lectures and addresses by prominent laymen and clergymen, reach a total of 378 hours of instruction. This is equal to nearly thirteen hours a week during the whole year, and represents almost exactly the total number of hours offered to the students of one class twenty years ago by the whole teaching body of the institution.

This increase of the teaching force is not of merely numerical significance. It has made possible a reconstruction of the Seminary curriculum in accord with the tendencies of the best pedagogic thought of the day, whereby there is offered to the student by means of various and extended elective courses the possibility of a careful and painstaking investigation of special topics which was altogether impossible under the older system. It has also brought it about that the professor can concentrate more closely his activities upon reasonably contracted fields. In so doing the theological school is trying to keep pace with methods of differentiation which obtain in the schools of law and medicine. The Seminary believes that the school of theology should be a place for the thorough investigation and orderly presentation of the great facts and truths in its sublime realm.

This does not mean that the Seminary stands for a dry-as-dust scholasticism. The zeal for the salvation of souls, the earnest, practical, evangelistic tone that led Nettleton's sainted spirit to find in East Windsor Hill a congenial fellowship, and which opened to the students for many years the privilege of instruction from his lips, still burns within these walls and is potent in shaping the labors and inner life of the students. This impels an activity, continually growing in breadth and sympathy, with all lines of ecclesiastical and sociological effort for the uplifting of men.

Moreover, the Hartford of the present has come to realize in a singular degree the one great ideal of the founders of the Theological Institute of Connecticut. They wished to exalt the written Word of God. The early reports of the Pastoral Union are saturated with the thought that whatever else the theology of the Seminary might be it must be a "Biblical Theology." The amount of space in the present curriculum devoted to the study of the Bible is, to say the least, noteworthy. In the Department of Old Testament research there are two professors, one of whom accents the philological, and the other the exegetical and critical study of the Old Testament. Much new light is being thrown on the Scriptures by the study of the languages of the Orient. This division of labor makes it possible for these two men to offer courses in Arabic, Syriac, Assyrian, Ethiopic, Coptic, and

Egyptian, and instruction is also given in Rabbinic Hebrew and Biblical Aramaic. In the New Testament department, the work in Canonics and Textual Criticism has been intrusted to a special instructor; while the erection of the department of Early Church History makes it possible for the student to supplement the instruction in the introduction and exegesis of the New Testament by historical studies concerning the periods of the so-called "Connection" and of the rise of Christianity. Special courses are devoted to presenting the onward flow of events in Biblical History. The professor of Biblical Theology treats of the History of Doctrine in the Bible, marking its divergencies and its development, and by the professor in Biblical Dogmatics the effort is made to trace the great unifying principles that run through the whole book and make it in its solidarity the very Word of God. In Apologetics certain fundamental methods of defense are derived from the Word, and in Liturgics a careful study of the Bible is made the basis of the deduction of liturgical principles.

The Seminary finds thus the center of its instruction in the Bible — as studied in the original languages, as illuminated by the knowledge coming from the investigation of related tongues, as interpreted in the light of history, as displaying a progressive revelation of divine truth, as presenting a fundamental unity, and as normative for determining the relation of the truths of reason and revelation, and of the reciprocal attitude of God and man in worship.

Centering thus in the Bible, the Seminary would trace through the history of the early, mediaeval, and modern church the unfolding of the Divine Providence, would strive to bring into concatenated unity the body of Christian doctrine as wrought out by the thought of men, under the guidance of the Spirit, in Christian experience, and would try to lead the students to apprehend the practical significance of the divine manifestation in word and in history for the solution of the problems of the church and of society.

But you remind me that our coming here is not to hold up the picture of Hartford Seminary as it is to-day in its methods, aims, and ideals, but to recall what Dr. Hartranft has wrought in it

and been to it. Still, have I gone so far astray? We are walking in London, and I ask you something of Sir Christopher Wren. You turn and point out to me, above the clamor of the streets and the palaces of trade, the dome of St. Paul's, stately and serene against the evening sky, and I feel that you have been eloquent of the man. I would direct your eyes to the Seminary of to-day and would bid you in it behold its architect. He alone of all of us here would say that, in so speaking, I am claiming too much. The Seminary as it is at the present lay as an ideal in Dr. Hartranft's mind before he was ever called to Hartford. It was there not only in hazy outline but with clearly conceived distinctness. The plans and elevations are sketched in an address on "The Aim of a Theological Seminary," delivered before the alumni of New Brunswick Seminary six months before he was summoned hither. How large an influence that address, with its splendid historic perspective and its noble prophetic onlook, had in determining the choice of our trustees I do not know. That the address and its contents must have been known to them seems certain. All honor to them, that knowing what manner of man he was they called him to the chair of Church History, and ten years later, on the resignation of Dr. William Thompson from the office of Dean, placed upon him the responsibility of the presidency. I may not dwell on that early formulation of ideas which, when they had been in part realized, were wrought out into more precise form in his inaugural address as president, — an address which is probably the best brief program of theological education in the English language. Still, I cannot forbear to remark that before he came here he had already sounded the note which pitched all his future utterances when he said, "The church must believe in the constant adaptation of her seminaries to the most comprehensive forms and to the highest decisions of research and scholarship." And I would further call attention to the fact that twenty-one years ago he advocated the entire devotement of one professor to the philological side of the study of the Old Testament, and a similar division in the field of New Testament investigation; that he then recognized the immense importance of Biblical Theology, a

science then well-nigh unknown in America; that he foreshadowed the work of Biblical Dogmatics; that he insisted on the gathering of "as large a faculty as possible, with a corresponding partition of labors"; that with all his emphasis on scholarly investigation he urged a larger amount of well-directed practical endeavor by the students while pursuing their studies; that he pressed the establishment of fellowships for post-graduate work; that he presented the value of an institutional magazine; that he proposed that to the regular faculty there should be added other instructors to broaden the opportunities for acquisition and to stimulate theological science; and that he impressively accented the importance of keeping alive the spiritual life of the students, so that it should not starve through an arid intellectualism. Nor can I fail to note the presence of the inconsistency, now familiar to us all, that mind is nobler than matter, the spiritual superior to the intellectual, and that Theology should be reinstated on her throne as the queen of sciences. These are some of the points which came out in that address twenty-one years ago, come next week Tuesday. Well, friends, what shall we say? "If they do these things in the green tree, what shall be done in the dry?"

Not only did Dr. Hartranft have this ideal, but he set himself to the promotion of its realization. In the address just mentioned he accented as the first necessity for an institution of theological science that it should have an abundant, well-organized library. "The library," he says, "I deem to be the starting point whence to attain these ends." On his arrival here he was appointed librarian, an office which he held for six years. Our library, with its singular richness of material that makes it probably the best purely theological library in the country, owes its characteristic individuality to the impress of Dr. Hartranft's splendid mind. It is now a noble torso with here and there and yonder a limb wanting, simply because of lack of needed endowment.

But his work as librarian suggests only one of the multifarious burdens he carried in the institution to which he gave himself. He came to the Seminary untried in the duties of the professorate. He almost immediately began to teach not only Church History proper, but Theological Encyclopædia, Biblical

History and Antiquities, Biblical Geography, and Biblical Theology — being among the very first instructors in this field in the country. No one understood better than he what it meant thus to diffuse his energy and his inspiration. He had the love for history. The splendid panorama of its majestic progress, the causal interlockings of its mighty sequences, the yet undiscovered treasures of wisdom and learning awaiting the enthusiastic patience of the keen investigator, the far vision of the future secured through the study of the ebbs and flows, the eddies and currents of human life and thought — these exercised a wondrous charm over him. Nor was he without that generous ambition to be among those who have added large contributions to the world's fund of historic lore. No one could discern more clearly than did he that the diversification of his studies must detract from their efficiency and momentum. He steadfastly set the Seminary above himself. He believed these things ought to be taught here, and he laid aside achievement for himself that he might achieve for that which was dearer to him than self. The time came when it seemed possible to divide the chair of History, and he found it his joy to place in the efficient hands of another that part of the history of the Christian church which had most profoundly interested him, while he retained the field of the History of the Early Church. When again it appeared that this work might be assigned to the one who has since ably conducted it, he rejoiced to be transferred to the chair of Biblical Theology. You will recall how when he was installed in this professorate he alluded, with a touch of pathos, to the many fields over which he had wandered, and expressed, half playfully, the hope that one more move to the exclusive field of Encyclopædia might bring him permanency. But his "perigrinations" were not yet ended. This year, yielding to importunate insistence, the instructor in Biblical History, in Encyclopædia, in Biblical Geography, the professor in Church History, in the History of the Early Church, in Biblical Theology, has again taken the "wanderer's staff" and journeyed to the fields of Ecclesiastical Dogmatics. Of what cherished plans these various shifts have necessitated the postponement or abandonment, nobody knows but himself. No word of murmuring has escaped him. When he entered the

service of this institution he gave himself wholly to it, to advance its interests, to bring it a little nearer to that ideal of a school of theological learning which his superb ideality, his amazing synthetic grasp, his masterful apprehension of the evolutions and logic of world progress had led him to set before himself.

Did not I do well, then, when I called him the architect of the Hartford of to-day? Has he not also, now as a humble toiler, now as a master builder, contributed to the rearing of its walls? Has he not so built himself into it that in it we discern the man?

I commenced this most inadequate presentation of the contribution of Dr. Hartranft to the Seminary of the last twenty years by noting that when he began his work the time was ripe for the coming of such a man — that the institution itself was feeling the thrill of a richer life and the expansiveness of a more widely horizoned self-consciousness. It is beautiful to observe how naturally, under the influence of this spirit, the old Seminary grew into the new. There was one man who rocked the cradle of the newborn infant at East Windsor Hill, who stood beside it during the long period of its tottering feebleness, who rejoiced in the sturdier vigor which marked its transference to the more congenial surroundings of this city, who hailed its widening future, who rejoiced in the prospect which the rehabilitation of the office of president indicated, and who used the waning light of the golden sunset of his days to prepare for the Seminary lectures in a new course of study, previously non-existent in any Seminary in this country. We of our generation find an indissoluble association to exist between the names of Dr. Hartranft and Dr. Thompson.

It has been the privilege probably of most of us here to know them both — and a rare privilege we have esteemed it. It has been the inspiration of many of us to look up to both as instructor. I count myself happy to be one of two members of the present faculty who have been associated with them, both as pupil and as colleague. There appear striking points of similarity as well as of difference between the men. As the picture of the two comes before us, one suggests in feature, in mode of thought, and in turn of phrase, the symbol of St. Mark; the other

the symbol of St. John. We think of both as men of power. But the graceful, supple, well-poised bearing of Dr. Thompson as well as the felicitous undulations of his written style, bring to mind the unroused puissance of the lion; while Dr. Hartranft, in lineament and gesture, in empyrean range of thought, in magnificent sweep of diction, in inspiring flight of the imagination, suggests the eagle circling in the blue. The make-up of their minds was different; yet their conclusions could not be far apart. Dr. Thompson was by nature cautious and his temper was conservative. But an absolute loyalty to the truth and an open eye for it made him seem like a radical in his zeal for progress. We feel that Dr. Hartranft is by nature bold and his temper radical. But a no less absorbing love of truth, and a ready receptivity for it, whencesoever it comes, has made him appear at times almost a reactionary conservative. One had the capacity to save the Seminary; the other the genius to advance it; and both manifested a similar loyal tenacity of purpose in attaining the goal. One valued the new because it grew out of the old; the other reverences the old because upon it rests the new. In both the love for old and new rests in the love of truth. An indomitable modesty has showed itself as the characteristic of both men, and the world of literature is poorer because of it. Both appear as preëminently men of peace, turning from the passion and din of conflict; yet in neither ever appeared a trace of cowardice. The lives of both indicate an entire abandonment of self and personal ambition for the sake of the institution they served. Both sacrificed supremacy in one for efficiency in many fields of labor. From the spiritual life of both has poured out a benediction upon students and faculty. But I may not indulge further in reflections that may already seem to have become too personal.

In his inaugural address Bennet Tyler founded this Seminary with the words, "Except the Lord build the house, they labor in vain that build it." To both Dr. Thompson and Dr. Hartranft that text has been a vitalizing reality. Both believed in God. Both believed in God's work. Both were confident that labor for Hartford Seminary was labor for the Lord. One toiled fifty-four years, the other has now completed the cycle of twenty. May the Lord grant that to President Hartranft it may be given

to see this edifice of theological learning whose foundations were laid in such a faith, and whose walls have been reared in such an assurance, builded into proportions of yet larger efficiency and more harmonious symmetry. May he behold its walls buttressed into an adamantine steadfastness which can withstand every surge of financial distress, and its towers lifted to stately heights whence may be discerned, welcomed, and radiated the light of every new truth that rises in the purpling east.

ARTHUR L. GILLETT.

## DR. HARTRANFT AND THE CHURCHES OF HARTFORD.

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Brethren and Fathers, Ladies and Gentlemen:

It is an honor and a pleasure for me to represent the churches and people of Hartford on this auspicious occasion. I shall certainly speak the truth and nothing but the truth, though for the want of time I may not speak the whole truth, when I present, as I do, the hearty congratulations of this community to this institution, and our good wishes to its honored head, President Hartranft.

The first thought which comes to us on an anniversary like this is, How great have been the changes of the twenty years! Especially is this true when this period covers one's entire ministerial life. Twenty years ago we had just arrived at a momentous epoch. The newer theological ideas were just beginning to be discussed. Professors Park and Phelps were about that time delivering their last lectures at Andover Theological Seminary! and what is true of that institution may be said of others. The beloved instructors of many years were passing out of their active labors. This institution, as it seems to me, owes its reverent gratitude to Almighty God, that at such a time he had raised up one here who was thoroughly rooted in the older truths, but had in him the spirit of progress. He was providentially fitted to take the charge of this Seminary in due time and lead it forth into the new life of the present. I do not think that the changes in theological belief during these twenty years have been so great as many imagine. We have adopted new methods. Scholarship has been strengthened. Old truths have been brought into a new prominence. We have been influenced, no doubt, by the developments and spirit of our time. I am thinking, however, that in the main the religious truth of our fathers abides in the churches of New England. We have seen the storm on the surface of the deep, seen the feathered crest on the wave, and heard the roar of the billows, rather distinctly at times it

must be confessed, but it is the hidden current, the great Gulf Stream, which determines the movements of the waters.

I am referring to this matter that I may bring clearly into view the reason why this Seminary is more highly valued in this community now than it was then. Certainly, so far as this institution is concerned, the changes have not been so much of a theological character, but in the way of extending its practical usefulness. It has expanded its work. Its curriculum has been broadened. Ladies have been admitted to its halls. It has entered heartily into every department of applied Christianity. In music, for instance, how much has been done here, not only for the students of this institution, but for our community. The benefit has been recognized and appreciated by the people of Hartford. How many times we have gathered in this place to listen to the best things in the fields of literature and art! This Seminary has become to us a center of religious culture. Much has been done by the members of its faculty to elevate the tone of our Christian society. What a blessing the Case Memorial Library has been to this town! By the courtesy of this Seminary, we have enjoyed its privileges. In the wisdom of its librarian a scheme of co-operation between it and other public libraries has been made possible, so that we have now in Hartford a great University Library. All these things have helped to make this city a good place in which to live. We recognize in them all the progressive spirit of President Hartranft. His conspicuous figure has adorned the façade upon which we have looked. We have had some little pride in feeling that he belonged to us. His scholarship is very highly regarded, let me say, in this community. If the Professor, in his excellent paper, had said that President Hartranft could speak with fluency all those unnameable languages, no one in this town would have disputed the claim. We rejoice in the progress of this institution under his leadership, and we gratefully acknowledge our indebtedness to him. The alumni may rest assured that the light here is burning brighter, brighter, and we of this city greet its beams with joy as the Greek did the helmet of Athena from the distant sea.

The churches here have been greatly blessed by this Seminary. Its strength has been felt in many spheres of service —

in Biblical instruction, in missions, and in our Sabbath-schools. We have noted a disposition to distribute its forces in our several churches. In this way the influence of this Seminary has been augmented. The ministers, too, have repeatedly had kindly assistance from the faculty. A Congregational clergyman in Hartford can be sick with some degree of comfort! He has the resources of this institution to fall back on.

We have tried, I may say, in one way and another, to do something toward discharging our obligations to this Seminary. It should be distinctly understood that we think, when we throw open our fields for the students to gather their wives among our flowers, we have done a deal in that direction. They have taken our very best; and we who are on the outside look on and say to ourselves, Well, they are only following the good example of their instructors.

It is not merely as the head of this Seminary that we have come to know and respect President Hartranft. He is emphatically a citizen of Hartford. When has there been a meeting to consider any public improvement that he was not present? If he has not been named in the newspaper among the prominent men at the meeting it has been the reporter's fault — he was certainly there. His presence has been a signal that something important was on foot. The people will not forget this. I have seen him at gatherings in churches and in the rooms of the Board of Trade; and at the caucus, too, where, because of the smoke of battle, one could scarcely see anything. One scene is very vividly impressed upon my memory. It was at the time of the Gold Parade, when I saw him, as I see him now, leading his theological cohort under the Memorial Arch, with head erect, looking neither to the right nor the left, amid the cheers, his face serious with realities. Had he been clothed in classical attire, worn a helmet, and carried a spear, instead of a cane, I might have mistaken him for Ulysses. This incident now reminds me how that ancient hero went away to the Trojan war and was gone twenty years. On his return his wife, Penelope, and his son, Telemachus, refused to recognize in him the former prince of Ithaca. So he took the bow which no one else could bend — the famous bow of Eurytus — and bent it until the

feather touched the tip of his ear, and when the arrow had sped like lightning to its mark, they said, "It is Ulysses." Thus it is with us. If we were ever in danger of forgetting that President Hartranft is a citizen of Hartford, he has been sure to start upon some such occasion as that of the Gold Parade, and remind us that he is still with us and he *is* Ulysses.

I remember well when President Hartranft was very sick, and the word went in whispers from one to another that we were likely to lose him. Then we knew how much we esteemed him and how greatly he would be missed. I have frequently thought, during a residence of some years in this town, that one must be in trouble of some kind to know the real, true heart of Hartford. We are not an effusive people, but trouble moves our sympathies to the depths. At that time men whom he did not know, who did not know him, met one another on the street and expressed their hopes for his recovery. Prayers were offered in his behalf in our homes and churches, which by God's goodness were answered.

It is enough. We are glad to have President Hartranft at the head of this Theological Seminary. May the tree which has been growing through the years stand among us for many years to come. May he be like the olive, and live to see the shoots springing up from the goodly fruit he has shaken down upon us.

WILLIAM DeLOSS LOVE.

## DR. HARTRANFT AND THE CITY OF HARTFORD.

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As my acquaintance with this Seminary dates back to the days when it was known as the Theological Institute of Connecticut, I will briefly indulge in some reminiscences. My home was in Enfield, Conn., which town adjoins East Windsor on the north. The old church in Enfield was for many years the only church in the town. Rev. Francis L. Robbins was its pastor during my boyhood days. The sympathies of that congregation were strongly with the East Windsor Theology. I recall that one of the annual excursions of our family was to East Windsor Hill to attend the commencement exercises of the Institute. At one of these Josiah Tyler, son of President Tyler, read his graduating thesis on missions. He subsequently went to South Africa and was a missionary to the Zulus for forty years. It was my privilege to hear Dr. Tyler preach occasionally, also Dr. Thompson and Dr. Hooker. I see in a seat before me Rev. Sylvester Hine of this city. I heard him preach when he was a student at East Windsor Hill. You will observe by the foregoing that we were pretty well instructed and grounded in the theology of East Windsor Hill.

When I came to Hartford to live I was for ten years connected with the Deaf and Dumb Asylum, and fortunately fell under the influence of Rev. William W. Turner. He was a warm friend and supporter of the Theological Institute, and was subsequently chairman of the Board of Trustees. There were also Dr. Walter Clark, Dr. E. R. Beadle, and Mr. James B. Hosmer, Pliny Jewell, and Newton Case, all firm friends of the Institute, and all of whom it was my privilege to know more or less intimately, so the Institute atmosphere surrounded me from the first. The feeling in Hartford generally was not at that time favorable to the Institute. They looked upon it as having been born in a controversy and felt that it was not needed. Its removal to Hartford was not particularly pleasant to the people of the city generally, and it led a quiet life in Prospect Street

in rented rooms. In the year 1877 Mr. James B. Hosmer disclosed to some of the resident trustees his intention of furnishing the funds to build new buildings for the Institute. A site was selected with his approval. Plans were decided upon and the work of building was begun in 1879. The buildings were ready for occupation early in 1880. The change from Prospect Street to the new quarters on Broad Street was a great step forward in the life of the Institute. Attention was attracted to it, and favorable comment was made on its new quarters, student accommodations, and general attractive and comfortable surroundings, but the flavor of East Windsor Theology in the minds of many of our good citizens pervaded its teachings. In 1878 Chester D. Hartranft, D.D., was called to fill the chair of Church History. He was a modest, unassuming man, but impressed those who became more intimately acquainted with him as a man of great intellectual power. He became at once interested in the library which, at that time, was utterly inadequate to the needs of the Seminary. His wonderful knowledge of books,—the books that were especially needed at that time, so impressed Mr. Newton Case that he decided to purchase for the Seminary a large invoice of rare and valuable books, which were largely selected by Dr. Hartranft. The Seminary to-day possesses one of the most valuable libraries of its class in the United States, and we feel that for it we are largely indebted to Dr. Hartranft, for he was profoundly in earnest in his efforts to secure its enlargement. His influence was pervasive and persuasive. The earnestness of Dr. Hartranft as manifested in all that he had to do in his early connection with the Seminary impressed Mr. Hosmer and led him to remark, "I have great hopes of this man Hartranft," and these hopes have been justified. Dr. Hartranft has earnestly worked for the expansion and progress of the Seminary. His ideals have been far beyond our means. They are grand and away in advance of most modern teachers. At the Luther Quadracentennial Dr. Hartranft was selected to deliver the historical address. It was a masterly effort and held the large audience entrapt for an hour and a half. The editorial comments in the *Courant* the following morning were complimentary and appreciative. This and other public services of Dr.

Hartranft attracted attention, not only among the professional and educated men of our own city, but throughout the country.

All such influences have been helpful in changing public sentiment in regard to the work of the Seminary. Since Dr. Hartranft has been the President of the Seminary he has called into the faculty some of the brightest and most progressive men in their departments in this country. Dr. Hartranft has encouraged progress in all directions. His influence has been felt in many ways,—in music, art, university extension. In order that he may become better acquainted with business men and know what they were thinking about he joined the Hartford Board of Trade. He was appointed on park and educational committees, and filled a number of important positions. Here is a man of great intellectual attainments, but broad in his views, not confined to mere professional duties, but desirous to know and to teach the truth, whether it be in the book of revelation or the book of nature, whether it be in the line of spiritual uplift, or the greatest moral and physical comfort for suffering humanity.

JEREMIAH M. ALLEN.

## Book Reviews.

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### CLARKE'S OUTLINE OF CHRISTIAN THEOLOGY.

This treatise was first printed for private use. Even then it gained a wide and favorable recognition. It is now issued in a public edition, and is altogether a noteworthy book. It differs in many ways from previous or contemporaneous treatises. One is struck at the outset with the fine harmony between style, spirit, and method. There are *géniality*, freshness, dignity, and symmetry in the discussion of every theme.

The author aims to be untechnical. The familiar rubrics appear but seldom; plain English or simple Scriptural terms take their place. We are not prepared to say that this is a virtue in any work designed for students. There may be an extravagant tendency to multiply scientific terminology, but what can any science do without its special language and formulae? There is a gain in precision, for definition, for argument, and for universal use in such accepted terms. Certainly, students should be thoroughly familiar with most, if not all, the dictionary of their study. They may avoid such terms in conversation or public statement, but not in scholarly research or publication. Those intending to enter the ministry must get familiar with them somewhere, and where better than through the system of theology with which they indoctrinate themselves? There are polemical and irenical debates; there are historical schools and tendencies which must be characterized specifically. It is not a sign of undevoutness to use a nomenclature, nor are the facts of science, thus expressed, a hindrance to the most refined spirituality.

The chief and well-sustained aim of this charming work is naturalness. The desire is to conceive of all truth as real and familiar. The spiritual is inherently and obviously the truly natural, as having its supremacy in our original constitution, as well as being descriptive of the new creature in Christ. Indeed, this new creaturehood is the only positive and right condition.

An Outline of Christian Theology. By William Newton Clarke, D.D., of Colgate University. New York: Chas. Scribner's Sons; pp. ix, 488. \$2.50.

This object leads our author to simplicity of statement corresponding with the simplicity of the new man. Everything must be clear and intelligible; no second step can be taken without the full comprehension and embrace of the previous premise. Hence, the method must be rational, but not rationalistic; there is no opposition to mystery, only the clearing away of what has ceased to be occult and veiled; that very explanatory process may augment the volume of the hidden and inexplicable. But everywhere it is a postulate that the human and the divine reason must be in accord, and so far as the finite may serve to illustrate the infinite, we must trace the analogy and make it yield its best fruit.

There is still another excellence beyond this in the author's method, and that is the emphasis put upon vitality. He seeks to explain the truth as living; not only as having life in itself, and as able to communicate its being, but the very analysis and synthesis should be regarded as a vehicle for the impartation thereof. The book is active, penetrative, formative. The system is a moving organism. The author longs to produce an immediate experience. He is persuasive; he seeks to move his auditors and readers to the realization of this life in Christ with God. Without being directly hortatory or paramythian the author is so convincing and so sincerely animated that he impresses you with the practical necessity of appropriating the great Life. Here is a subtle and inevident art; it is the sign of a good thinker. This is a crowning virtue in a book full of richness and maturity.

The Scriptures, however, are not always made to yield their full testimony. The exegetical product is not always of the wisest and highest. The temper of this present self-assertive day too frequently overrules the genuine meaning of the Word; the *usus loquendi* and scund hermeneutical principles give way to a temporary eddy or a passing mood of thought as in the interpretation of justification, election, and resurrection. While universal evolution and points of historical criticism are only hypothetically assumed, they are, nevertheless, too often more than conditionally applied. Other philosophical tendencies are not so apparent, unless it be that a vague idealism has shadowed the statement of some doctrines. But the temper is nearly always conciliatory. The atmosphere in which the argument or presenta-

tion moves is invigorating and uplifting. There is also a suggestive vein in every page; the epigrams, too, are happy. A reverent, devotional spirit, like that of Martensen, Rothe, and Dorner, pervades the entire volume. The themes issue in a noble liturgical close, which fosters the spirit of holy worship.

It is not out of place to say that the author reflects the mediational type of Theology; yet it is largely of his own construction. He seeks the reconciliation of science, philosophy, life, Scripture, in his own manner. For us there are certain grave errors in the discussion, and a few of these we would point out, though without debate. Theology is more than the Science of Religion. Inspiration is more than a meditation upon and illumination of revelation. The Christianity that would survive apart from the records would be a sorry representation of the mind of Christ. The seat of final authority for religion should not be made to waver between the Scriptures and the Christian consciousness. An explanation of the immanent Trinity (Triunity) that is based upon psychological analogy, is sure to ultimate in a modal conception of the economic Trinity, and in tracing this very threefold manifestation of God, there is serious confusion. The Apollinarian interpretation of Christ satisfies and relieves nothing. A one-sided explanation of the Reconciliation leads to a narrower application of grace to the believer. Any attempt to evade the force of law in the fall and the restoration takes its own revenge. It is by no means so sure a thing that Christ or his Apostles expected the speedy advent of the Lord. The unscriptural view of the Resurrection carries with it the error concerning the Advent, the Intermediate State and the General Judgment. The fact of the Fatherhood does not compel universal restoration. We feel that there are grave flaws in exegesis, in logic, and in the conception of the divine world-plan.

But the book remains to us singularly attractive; it is so human, so like a man talking with man directly on the great things of God. Not the least effective section is the epilogue, in which the lecturer transports us into the inner circle of his disciples. The room, the outlook from the window, the commingled light of the World and the Word, these bring us reverently to the feet of the good God.

CHESTER D. HARTRANFT.

GLADDEN'S THE CHRISTIAN PASTOR AND THE  
WORKING CHURCH.

We have long been expecting this work of Dr. Washington Gladden. The place of the book in the "International Theological Library" is significant, and raises the subject to a dignity not possessed by some recent books in the "practical" category. The book is really a treatise on "Pastoral Theology" — but there is a suggestion of considerable significance that it is not so denominated. Dr. Gladden calls his book "The Christian Pastor and the Working Church," thus expressing personality and co-operation as his ruling considerations. It is also noteworthy that an acting pastor, rather than a theological professor, was chosen to perform this task for the International Library, ensuring freshness and vitality, and securing an audience which no "chair" could command. The book is the first work, on a large scale, to interpret the larger practical relationships which both minister and church entertain towards the parish problem of the day. Written for a constituency of various denominations on both sides of the sea, the author's task demanded scholarship, breadth of sympathy, and practical suggestiveness. In all these respects the book is notable. He has shown himself acquainted with the widest range of reading in Poimenics. The book abounds in quotation, and is even somewhat marred by long and not always pertinent extracts from the more formal treatises. He has kept a fine balance between the theoretical and practical treatment of his sub-topics, so that the book is neither overcharged with the casuistry of his problems, nor is it a cheap handbook of practical devices for "work." He has made use of the historic method, and one of the chief merits of the book is the information brought together on some practical subjects. This is especially noticeable in his chapters on the Sunday-school, and the catechetical functions of the pastor. The same method is adopted in discussing the theories which underlie practical administration, where the fairness and clearness with which different views, past and present, are presented add greatly to the

The Christian Pastor and the Working Church (International Theological Library). By Washington Gladden, D.D., LL.D. N. Y.: Charles Scribner's Sons, 1898. pp. 485. \$2.50 net.

usefulness of the volume. This method does not, however, detract in the least from the author's own clear and strongly-argued positions as to the theory and method of church administration.

The chief point in which this treatise differs from all other books on Pastoral Theology is the prominence given to the church as a *force* as well as a *field*. The modern church cannot treat the minister as a functionary merely, but as a leader of men, and an organizer of the hosts. The well-known interest of Dr. Gladden in social problems led us to expect this from him; but the book is not marred by any overstatement of the "sociological" function of the church or ministry, and is characterized by marked sanity along these lines. His topics are all such as concern the internal development and so the external influence of the church in a community: "Organization," "The Sunday-school," "The Midweek Service," "The Social Life of the Church," "Missionary Societies and Church Extension," "Revivals," "Enlisting the Membership," "Co-operation with other Churches," "The Care of the Poor." He also discusses the call to the pastorate, the pastor's studies, and his personal dealings with different spiritual cases. Perhaps his chapter on "Pulpit and Altar" is one of the more notable exhibitions of the book from a Congregational standpoint—indicating the growing interest in Liturgies. Of particular value, too, is what he says about the *Training of the Young*. Young people's societies do not fill the place of some kind of catechetical discipline.

This volume is of especial help in its discussion of numerous questions which arise in the pastorate, questions constantly coming up as well in the seminary classroom. Out of Dr. Gladden's wide experience as a pastor, he has gathered the very questions which all pastors are asking. We know of no work which takes such pains to collect and answer wisely these perplexing, but practical, points of casuistry. For students in the seminary this book will be of great help in anticipating many inquiries; for those in the field its wise blending of the historical, the theoretical and the practical will make the volume one of great suggestiveness.

ALEXANDER R. MERRIAM.

*The Bible as Literature* is a collection of nineteen essays upon various limited sections of the Bible, with three essays upon general themes, by various well-known living Biblical scholars. The common aim is to draw forth to the perception of our senses somewhat of the literary flavor that breathes from all parts of the inspired Word. Naturally, however, there is variety. Some of the essays are technical and rather dry, the authors themselves apparently failing to catch any moving sense of the living soul in the man or book of which they write. Such are Peters upon Genesis, Bruce upon the Law of Moses, Batten upon Judges, Kellner upon Jeremiah, and Curtiss upon Ezekiel. Others have given us stirring and helpful studies—essays that move the reader with a desire to draw near to the Biblical writers themselves, and see for himself the relation of stature to attire, of message to style. Such are Genung on Job, Beecher on the Wisdom Literature, Cobb on Isaiah, Stevens on Paul, and Lowrie on Hebrews. As a rule, there is within the essays a skeleton of the contents of the book discussed, so presented, however, as to show that the book under discussion is a living organism. Thus the discussions, though very brief, are interestingly helpful, being almost throughout affirmative and constructive. The introductory essay, by Lyman Abbott, is in his usual vein, arrogant and unscholarly, pitifully incommensurate with the substance of the book which he assumes to introduce. (Crowell, pp. xviii, 375. \$1.50.)

Job and his book have had to suffer many things at the hands of translators and editors. Lately, his sufferings have been much increased by the zeal of the advocates of a literary study of the Bible. He is not now on a theological rack—we are too enlightened for that; it is in the name of Literature—of the Anglo-Saxon nineteenth century—that we screw his thumbs and rend his joints. There is nothing that we cannot understand with an English dictionary and a hand-book of Rhetoric, and all literatures are one. Professor W. J. Zuck, in his edition of *The Book of Job*, has reprinted very prettily the Revised Version with various readings from three other recent English translations. The Hebrew student will find the book very useful when he wishes to unbend over a study of the cocksureness of the human mind. It may be feared that this will make him cynical, but it is the least harmful use of the book that the present reviewer can think of. Professor Zuck has also added an introduction and commentary; these display an absolutely exhaustive ignorance of the problems involved. Otherwise, Professor Zuck has given us a most harmless little production, full of the most excellent principles and reflections. (United Brethren Pub. House, pp. xvi, 214. 75 cts.)

Among the recent issues of Professor Moulton's *Modern Reader's Bible*, one of the most valuable is that which contains *The Psalms* and *Lamentations*. The purpose of the series, as is well known, is to present the (revised) text of the Bible with such helps of typographical arrangement and of added titles and sub-titles as shall make the literary structure irresistibly obvious to the reader. The principle on which the effort is based is that no sure and adequate interpretation of any document can be had without a sensitive appreciation of its artistic form and

manner. Whatever validity there is in this principle is naturally most conspicuous when it is applied to a collection of lyric poems (such as the Psalter) where artistic form is constantly and strongly emphasized. Only a cursory glance at these daintily printed volumes is needed to show that here Professor Moulton's special enthusiasm and his special tact in treating details under his general principle are displayed at their best and where, perhaps, they are most needed. Particularly suggestive are the Introduction and the general note on the Metrical System, both of which treat of the mechanism and manner of Hebrew poetry in a deeply sympathetic spirit and with no slight felicity of presentation. Each individual Psalm, also, is not only printed so as to disclose its structure, as Professor Moulton understands it, but is further elucidated by a special note.

While giving the highest praise to the purpose which these volumes embody and to the critical effort as a whole, we cannot refrain from making two comments. First, the object sought—the full revelation of the purely artistic plan of the poems—might often be better secured by the re-translation of longer or shorter passages. It is surely not safe to assume that even the Revised Version leaves nothing to be desired in this regard. Second—and this is far more serious—the detailed treatment of the several poems seems not to be founded always on a thorough knowledge of the phenomena of their text. For example, in Psalm xlvi it is a curious slip to include the final verses in the antistrophe and thus to make them refer to the bride; and in Psalm xc it is at least questionable to make the twelfth verse the beginning of the third strophe instead of the climax of the second. In both of these cases—and in many more—our author seems to be working upon the surface with an over-anxiety to discover strophical regularity and with a dangerous disregard of exegetical facts. We may cordially welcome these volumes as suggestive and stimulating studies, but we may be reasonably sure that sooner or later they will have to be extensively revised to make them scientifically trustworthy. (Macmillan, 2 vols., pp. xxxii, 216, 247. \$1.)

We are glad to receive the second volume of Prof. George Adam Smith's Commentary on the *Minor Prophets* in the "Expositor's Bible." The high standard of excellence set in the first volume and in the author's commentary on Isaiah has been maintained here. Prof. Smith is an accomplished scholar and critic, and is withal a delightful writer. There is no more useful or readable book on the Minor Prophets than this treatise. The scope of the Expositor's Bible prevents a detailed discussion of the contents of the books, but for purposes of general introduction to this literature there is no work that is more to be commended. The author's standpoint is advanced, but his judgment is cautious. He has no fondness for adopting the new merely because it is new, and when he does lend his support to an innovation he gives good reasons for doing so. His general critical position is indicated by the order in which he arranges the minor prophets. In the first volume he discusses Amos, Hosea, and Micah; in the second, Zephaniah, Nahum, Habakkuk, Obadiah, Haggai, Zechariah 1-8, Malachi, Joel, Zechariah, 9-14, and Jonah. (Armstrong's, pp. xii, 541. \$1.)

*The Early History of the Hebrews*, by Prof. A. H. Sayce, is in large measure a repetition of ideas already expressed in his previous books and articles. Still, it contains much new matter and presents old thoughts in a new form. Its aim is to tell the story of Israel from the earliest times down to Solomon, utilizing as far as possible the discoveries of archaeology. It shows wide knowledge on the part of the author of the latest results of the study of the monuments of Babylonia, Egypt, and Arabia, and it furnishes the English-reading student with a fund of material to which it would be difficult to gain access in any other way.

It is a pity that Prof. Sayce's ability to interpret his facts does not correspond with his ability to gather facts. Although this book aims to be popular and is written in an attractive and easy style, it is so uncritical as a history that it is dangerous for any one but a specialist to attempt to use it. Prof. Sayce's peculiarities are well known to professional Assyriologists and Egyptologists. When they read his books they are able to distinguish the facts that he has gleaned from accurate German sources from his own baseless speculations, but this the unprofessional reader is not able to do, and, consequently, he is constantly in danger of being misled. The vice of Prof. Sayce's writings is that he has no doubt as to the infallibility of his own conclusions. Upon a slender basis of fact he builds the wildest theories, without indicating where theory begins and where fact ends. Before his Early Hebrew History is put in the hands of the general reader, it needs to have its margins plentifully ornamented with interrogation points.

As instances of unproved speculations stated without comment as established facts the following cases may be noted: p. 9, Melchizedek is represented in the Tel el-Amarna correspondence as a priest-king; p. 4, "Khabiri is a descriptive title meaning Confederates;" p. 6, "In the early days of the reign of Saul the Israelites and the Hebrews appear to be still separate;" p. 13, the Arabian origin of the Khamurabi dynasty; p. 12, "Moreh is the Sumerian Martu, 'the Amorite,' in Hebrew letters;" pp. 22, 44, the explanation of the statement, "The Canaanite was then in the land"; p. 25, the identification of Amraphel with Khamurabi and the statement that "the spelling of the names (in Gen. 14) indicates that they are taken from a cuneiform document"; p. 40, Balaaam "belonged to the 'Beni Ammo,' or 'Ammonites' of the north"; p. 57, the narrative of Abraham's dealings with the children of Heth "must go back to a pre-Mosaic antiquity"; p. 79, the derivation of Ben-Oni; p. 87, the derivation of the word 'abrek' from an early Sumerian word, *abrik*, meaning 'a seer'; p. 94, "the narrative (of Joseph) has been written from an Egyptian point of view"; p. 118, "in the libraries of Western Asia clay books inscribed with cuneiform characters must have been stored up. . . . The world into which Moses was born was a world as literary as our own"; p. 138, "In the later days of the Jewish monarchy there was a library at Jerusalem similar to those of Assyria and Babylonia"; p. 189, "We must, then, look to the frontiers of Edom and the desert of Paran for the real Sinai of Hebrew history." Such statements as these should have been put forward with the utmost caution as theories for which the evidence is of the slenderest character,

and yet Prof. Sayce gives them as though they were universally recognized results of archaeology, and builds upon them far-reaching conclusions in regard to Old Testament criticism.

The second great fault of this book is its blind prejudice against the higher criticism of the Old Testament. The author forfeits the claim to be a scientific investigator by setting out with the avowed intention of attacking the results of Higher Criticism and of finding "confirmations" of the Biblical history. This is not the attitude of mind of the truth-seeker. Prof. Sayce fails to discriminate the two very distinct problems of the literary *analysis* of the Old Testament histories and of the *date* and credibility of the resulting documents. Consequently, when he was very rightly shown that the facts of archaeology are inconsistent with the late date and untrustworthiness of the Pentateuchal sources assumed by the most radical school of modern criticism, he jumps to the conclusion that the analysis is an illusion. Thus he remarks, p. 101: "It is clear that if the modern literary analysis of the Pentateuch is justified, it is useless to look to the five books of Moses for authentic history." What he should say is, "if the modern dating of the Pentateuchal sources is justified." Archaeology does indeed bear upon the age and credibility of the Pentateuchal narrative, but it throws no light whatever upon the question of the literary composition of the Pentateuch, and to assume because many of the stories in Genesis are confirmed by the monuments that, therefore, Genesis cannot be composite, is astonishingly illogical reasoning. When from the fact that elements of both strands of the Hebrew flood-story are found in the Babylonian account Prof. Sayce infers that the story is not composite, the reply is obvious: all primitive Hebrew tradition goes back ultimately to a Babylonian source; it is to be expected, therefore, that independent lines of Hebrew tradition will both have preserved elements of the common Babylonian original.

Prof. Sayce's antagonism to the literary criticism is all the more unreasonable inasmuch as he himself surpasses the most venturesome critics by his analytical hypotheses: p. 64, "in reading the narrative of Isaac's dealings with Abimelech by the side of that of Abraham's dealings with the same king, it is difficult to resist the conclusion that we have before us two versions of the same event;" p. 67, "Though Esau was the elder, the birthright passed to the younger brother. Israelitish tradition knew of more than one occurrence which accounted for this;" p. 70, "And Jacob called the name of the place where God spake with him Bethel. This second account of the naming of the place, doubtless, comes from a different source from that which recorded Jacob's dream;" p. 129, "No one can study the Pentateuch in the light of other ancient works of a similar kind without perceiving that it is a compilation, and that its author or authors has made use of a large variety of older materials;" p. 130, "The story of the campaign of Chedor-laomer must have been derived from a cuneiform tablet; the story of Joseph seems to have been taken from a hieratic papyrus;" p. 131, "We may conclude, then, that the Pentateuch has been composed from older documents — some Babylonian, some Egyptian, some Edomite; others, as we may gather from the nature of their

contents, Canaanite and Aramaean." This is literary criticism as pronounced as that which Prof. Sayce repudiates, only it is the criticism of a hundred years ago, for it differs in no essential respect from the "fragmentary hypothesis" of Geddes and Vater. Prof. Sayce has waked up to the fact that the Pentateuch is composite, but he ignores the progress of the century in tracing the mutual relations of the fragments incorporated in the Pentateuch. Instead of the few sharply-defined documents which modern criticism recognizes, whose age and character may be investigated with some hope of getting at the truth, Prof. Sayce gives us an indefinite number of documents, the creation of his own individual fancy, in regard to whose character there is no hope of reaching any positive conclusions.

This revival of the fragmentary hypothesis is presented in the interests of conservatism. As a matter of fact it leads its author to conclusions just as radical as those of the Grafian school. Time and again he does not hesitate to pronounce a narrative unhistorical, and this not on the basis of archaeology, but of internal literary criticism. People who have hailed this book as a vindication of the traditional theory of the Pentateuch will be sadly disappointed. (Macmillan, pp. xii, 480. \$2.25.)

Meyer, whose devotional books are known so well, has given us in his *Paul, a Servant of Jesus Christ*, of all the biographies he has written, the one which he considers "by far the most interesting." He has taken the Epistles for his sources more largely than the Book of Acts, since his desire has been to get at the autobiographical, rather than the historical, and what he has written forms, for the most part, the essence of years of his own thinking and preaching.

The book is simply a cluster of chapters on such passages from the Epistles as give a chronological outline of the Apostle's experience in his spiritual life. The treatment is naturally of the kind we would expect from the author. It is fresh and fine spirited, but homiletical, rather than critical, though the biographical progress is always kept in view.

The book must surely be helpful to many a student of the great Apostle, as well as to many a worker in the common service of the Master. (Revell, pp. 203. \$1.)

A revised and enlarged edition of the New Testament part of *The Biblical Museum* has appeared under the care of Dr. George M. Adams of Auburndale, Mass. The revision consists of the excision of time-worn illustrations, passages of comment that could be easily spared and interpretations that have been laid aside by the progress of Biblical knowledge. The enlargement consists in contributions from "the best of the more recent commentaries."

There is no reason to doubt that the usefulness of this well-known work will be promoted by this fresher form in which it now appears, though certainly much more might have been done to bring it abreast of modern criticism. (New York, E. R. Herrick & Co., 2 vols., pp. 760 and 770. \$2 each.)

*The Sacrifice of Christ*, by Prebendary Wace, is a booklet of five brief chapters aiming to show, first, that the course of events which brought about our Saviour's sacrifice was due to no arbitrary arrangement, but was the result of the natural action and counteraction of human sin and divine righteousness and goodness; second, that in the uttermost culmination of the conflict, the divine-human Christ voluntarily chose to let the suffering which sin entails descend upon himself, thereby evincing in the most effective possible way the depth and strength of the divine love; and, third, that the apostles' attestation hereof is supremely vivid and sure, by virtue of their personal, immediate vision of and participation in the events of which this sacrifice was the climax and crown. The aim of the book, hence, is to keep clear of all cold-blooded speculation, by awakening and enhancing the consciousness that all the qualities marking the atoning sacrifice were intensely vital and normal and real. (Macmillan, pp. vii, 93. 50 cts.)

In *Christ in the Daily Meal* we are given, in book form, a really striking view of the Lord's Supper, advocated by Dr. Norman Fox before the Baptist Ministers' Conference of New York and vicinity, and published in brief form in *The Independent* of March, 1895. Briefly stated, the sum of the book is the assertion that, without exception, the New Testament view identified the Lord's Supper with the daily meal. Every meal was a Eucharist. For the fitness and feasibility of this view the author argues at length, while also allowing that the semi-occasional celebration, into which the Church has drifted, is a proper and permissible way. The point in the book at which challenge will be raised is in Chapter VIII, where Christ's "As oft as . . ." is declared to mean, "Whenever you eat at all." We have, for our part, no doubt that the author is quite astray in this conceit. And we would appeal, in support of the common interpretation, to the undoubted fact of corresponding Jewish practice in other symbolic feasts, to one of which the Lord's Supper was immediately attached. The paschal feast, assuredly, was not a "daily meal." Likewise with the Eucharist. (Fords, Howard & Hulbert, pp. 138. 50 cts.)

In his *Studies of Good and Evil*, Professor Royce give his charmed readers a series of occasional lectures and papers of more or less connected content. The title is large enough to include all things mundane and supermundane, so that California squatter-life may well figure along side of Job on his hill or Bunyan sitting in his stocks or cell. The introduction does, indeed, strive to justify the generosity of the subject, but it is after the manner of a liberal idealizing — God contains all things. There are, however, earnest discussions of the main theme in a number of the papers. We are tempted to say that the style is good, but the standpoint is evil. It is true that idealism of every shade has reared a stupendous castle in Spain against materialism, and has fought manfully against a decadent spirituality. Not the least vigorous battle has been delivered by Post-Kantian idealists of every shade; and Professor Royce is a giant in his own armor. And yet the school stands for an impossible presentation of reality. The God

of collective experiences is an insufficient God. The evil as a necessary development of Deity and as inclusive of our moral evil, begets a mockery of the Divine which is terrible and debasing, in spite of presupposing the necessary triumph and majesty of the good. The main theses are stated and discussed in the eighth paper. But we fail to see that self-consciousness is the product of the social consciousness, and the force of the argument by which nature is made vital, rational, and social is spent in a cloud of words. The evolution which the author's idealism flanks and captures, he leaves eviscerated and mutilated on the field. Nor do we believe that Job's problem is solved by this pantheistic view of evil, or that Bunyan's spiritual contention is reducible to an insistent psychological condition to be cured by psychiatry. While thus out of accord with the doctrine of this school and with its manner of research, we bear witness to the endless felicity and surprises of Professor Royce's style and method. It is a most delightful book. (Appleton, pp. xv, 384. \$1.50.)

Mr. Wilberforce Eames, librarian of the Lenox Library, has put us all into his debt by his paper on *Early New England Catechisms*, read before the American Antiquarian Society, and now privately printed. It is a delight to see such scholarly research displayed in so exact and clear a form. While this is primarily a bibliographical account, there are numerous notes and comments which throw much light on the use of catechisms by our Puritan fathers. (Worcester, Mass., Press of Charles Hamilton, pp. 111. Paper.)

Among the leaders of the Southern branch of the Methodist Episcopal Church, none is more versed in Methodist constitutional theory and history than Rev. Dr. John J. Tigert of Nashville, Tenn. In his volume entitled *The Making of Methodism*, Dr. Tigert has studied with minute painstaking and with suggestive criticism the origin and early development of Episcopacy, the Presiding Eldership, Itinerancy, and the Conferences within the Methodist body. While primarily a contribution to the history of the denomination of which he is a member, Dr. Tigert's scholarly volume will interest all who care to study minutely the development of this great branch of American Christianity. (Publishing House of the Methodist Episcopal Church, South, Nashville, 1898, pp. xiv, 175. \$1.)

At the request of the General Assembly of the United Presbyterian Church, the Rev. Andrew Watson, D.D., himself a missionary since 1861, has prepared a history of *The American Mission in Egypt*, supported by that denomination. The work has been done in the most thorough manner. Dr. Watson speaks as an eye-witness of much that he records, and he has had access to all the documents available. The book is a storehouse of facts regarding the mission. Abundant comparative statistical tables enable us to follow the progress of the mission. The dates and names are all here, so that any one desiring precise information regarding this field can here find it. With all this accurate narration, there is also mingled much of detail of a most interesting character. Egypt has seen some stirring times since the missionaries first

went there in 1854, and in many of them the missionaries had some part. Incidents of mission work are plentifully sprinkled along, which serve to hold the reader's attention to the end. At the beginning is a sketch of the Christian history of Egypt, and near the close a notice of the other societies doing work in that country. Numerous illustrations and a fine mission map of the land embellish the volume. It is a good work well done. (United Presb. Board of Pub., pp. 483. \$2.50.)

Rev. Dr. J. C. Holbrook has been a prominent figure in our denomination, especially in the West, and there are very many who will welcome his *Recollections of a Nonagenarian*. He played an important part in the movement which led to the development of Congregationalism in the Middle West, and was himself one of the founders of our denomination in Iowa. This book is a simple narrative of the more striking events in which he had a part, and will prove interesting to many who do not know the author but who are interested in the history of the Congregational churches. (Pilgrim Press, pp. 351. \$1 net.)

So much was said in the newspapers at the time regarding the celebration of the fiftieth anniversary of the founding of Plymouth Church, and the discourses delivered in connection with that festival occasion, that it will be sufficient to point out to our readers that these addresses by Drs. Abbott, Bradford, Gordon, Gladden, Berry, and Pres. Tucker have been gathered into a volume under the title of *The New Puritanism*. None of its readers will question the propriety of the description "new," as applied to much that the volume contains. In how far it deserves to be styled "Puritanism," is a matter on which we should presume there would be no such unity of opinion. But no observer of certain recent tendencies of thought among that section of our religious leaders, who are considered liberal and "advanced" in their positions, can fail to be interested in the volume under review; nor can he fail to recognize the skill with which the pastor of Plymouth Church has given a much more than local significance to a local celebration, however much he may differ in his own interpretation of religious truth from some of the points of view here advanced. (Fords, Howard & Hulbert, New York, 1898, pp. 275. \$1.25.)

*Her Twenty Heathen and Other Missionary Stories*, by Mary E. Bamford, is a collection of thirteen short sketches, most of which have already appeared in various papers. They are bright and interesting, and all point a moral of generous giving toward missions. (Pilgrim Press, pp. 131. Cloth, 50 cts.; paper, 25 cts.)

*Behind the Pardah*, by G. H. Barnes, is the impassioned appeal of a worker for the Church of England Zenana Missionary Society in India. It makes some pretence at outlining the situation in a general way, by aid from the standard books on India. But in the main the story is concrete and from the actual life and observation of the writer, as she has sat among the girls and women of India in the Christ-moved effort to bring them light, hope, and liberty. It is a disclosure that makes one's heart ache. It is hard to believe that *to-day* all this humilia-

tion and pain can be in actual fact burdening and desolating the earth. May a compassionate God bring rich rewards of opportunity and triumph to the earnest writer of this book. (Crowell, pp. vi, 264. \$1.50.)

*The New Testament Church*, by Rev. W. H. H. Marsh, is written by a Baptist primarily to Baptists, and is an earnest attempt to set forth the true Biblical principles upon which a Baptist church should be organized. There is, therefore, no endeavor to conceal denominational preferences. The statement of the fundamental Baptist position is exceptionally strong, and in some respects rather original. There is displayed a wide reading, a careful study of the New Testament, an earnest desire to help the church attain its true end, and on the whole a sensible view of present conditions. We wish that the author were sometimes clearer in his argument, that he were a little less dogmatic in reference to some debatable positions, that his exegesis were sometimes broader, and that the attitude of a special pleader were not so marked a feature of the book. The particular aim of the book may, perhaps, justify the homiletical applications which occur at the end of most chapters. When Mr. Marsh ceases to argue distinctively Baptist positions and discusses the principles of polity, we find ourselves generally in sympathy with him. His treatment is not along the most recent lines; and yet he introduces much of recent evidence. He maintains that "a definite polity was universally recognized in the apostolic churches," and yet he emphasizes the principle of brotherhood as formative of organization, more than any specific detail of government. It is interesting to a Congregationalist, in view of the recent discussions in our own denomination, to hear the prolonged plea for a national association of the churches, and for a closer relation between the benevolent societies and the churches. Our example is evidently influencing this large body who share our polity. It is in this connection that Mr. Marsh makes what is to us the most important affirmation of his book. After declaring that writers on polity have uniformly been occupied with it chiefly as a means of governing the churches he says: "But our insistence is that there is something more profound than this. It is the embodiment and expression of the spiritual constitution of the local church, and the spiritual fellowship of the churches. The polity making the fullest, yet simplest, provision for this, and molded by it so as to be most compact, yet flexible, is as certainly the polity of the New Testament as the form a given species of life spontaneously weaves about itself is the only one adapted to the normal expression of that life, the only one in which it can most efficiently manifest its capabilities and fulfill its mission." This is well said. The book is well worth perusal by others, and is certainly of great importance to Baptists. There are abundant foot-notes and indices. We notice a curiously consistent reference to "Cloag" when the famous Dr. Gloag is evidently meant. (Am. Bap. Pub. Soc., pp. xvi, 544. \$2.)

For a long time the *Book of Common Order*, issued by the Church Service Society of the Church of Scotland, has been recognized as altogether the best and most practical collection of prayers available for use in our churches. The collection was made by those who were not tram-

meled by the rigid traditions of any prescribed liturgical system, who were fully in sympathy with the evangelical spirit that is regnant among our congregations, and who were singularly judicious and tasteful as literary workmen. But the practical serviceableness of the Scottish edition among us was hindered both by its expensiveness and by some features that were not suitable outside of Great Britain. Mr. B. B. Comegys of Philadelphia has for many years shown himself indefatigable in the cause of liturgical progress among our American churches, as his many publications indicate. Probably he has done nothing of greater value than to republish the major part of this Scottish collection in a form convenient for use on this side of the water. The volume, as now issued in a second edition, contains the more general service prayers of the original, and also a large selection of the Psalms arranged for responsive reading. The Psalter is unfortunately in the Authorized Version, and is not conspicuously better than other arrangements, but the rest of the book is something that every wide-awake minister ought to own and to study and to profit by in manifold ways. (Revell, pp. 158. \$1.)

*The Chapel Hymnal*, which has just been issued by the Presbyterian Board of Publication, is the second number of the series of three manuals of praise which has been planned by the committee of which Dr. Louis F. Benson is the efficient editor-in-chief. The same excellence of conception, of editorial workmanship, and of typography, which at once put the larger hymnal of a year or two ago in the first rank among books of its class, is found in this smaller volume. The number of hymns is about 370, selected with fine discrimination and taste, and the tunes combined with them are sufficiently varied, dignified, and practical. We heartily commend the book for use in prayer-meetings and in all the services of churches which require a small and inexpensive hymnal. A selection of readings from the Psalter is appended. (Presbyterian Board of Publication. 60 cents; for introduction, 40 cents.)

The versatile English editor of the *Review of Reviews*, Mr. W. T. Stead, is constantly liable to appear before the public in a new role. Some time ago he projected a collection of *Hymns that have Helped*, aiming to ascertain by questions addressed to a great variety of prominent or specially thoughtful people in England what hymns had been of greatest spiritual use to them and why or how, and then to select from the material thus underscored one hundred and fifty religious poems which may be thought to be the most effective in personal experience, adding to them such historical or other comments as seemed desirable. The method, it will be noticed, is inductive, and the value of the collection is chiefly in the light it throws upon the working of practical religious forces within the heart. Mr. Stead's position enabled him to address and to secure answers from many notable personages, like the Prince of Wales, but even he failed to get the name of a favorite hymn from Herbert Spencer, Mrs. Humphrey Ward, and Mr. Grant Allen, for reasons that are stated at length in the preface. It is impossible to turn over the pages and note the remarks of all sorts that are given from letters and from books without feeling that the book has a decided

experiential interest, for which we may be grateful. No little breadth of view is apparent, also, as the chief of the great historic lyrics of the church are included, most of the Latin ones being given both in the original and in translation. The notes appended to each are compiled from all sorts of sources, and are often extremely bright and clever. The appendices, giving extracts from certain letters, a list of a Hundred Best Hymns, and the personal preferences in full of some fifty great people, from Queen Victoria down (some of them, to be sure, long dead), contain useful data for the student.

The republishing of this collection in America is due to Mr. Stead's desire to issue another, based on the reported experience of Americans. He hopes that the present volume may help us to know Englishmen better, and may suggest expressions out of which a further volume may be gathered, whereby Englishmen may know us better. We shall be curious to know how general is the response to this desire and what use Mr. Stead makes of what he receives. We are skeptical about the real value or importance of the plan, and we very much doubt whether American experiences will differ much from English. In most cases "favorite hymns" become such through some accident of association or some merely aesthetic peculiarity. Their significance as to personality may or may not amount to much. The method of study which Mr. Stead is using is worth something in general, but in particular it is likely often to be fallacious. The puzzling feature of it all is that neither he nor his readers can tell which of his data are valueless. (Doubleday & McClure Co., pp. 276. 75 cts.)

A volume of sermons from Dr. McKenzie of Cambridge is always a great delight. *A Door Opened* is undoubtedly the fullest and richest collection he has made, giving us a sample of his varied powers. Dr. McKenzie has that rare combination in his preaching which makes him alike acceptable to young men and to the maturest saint. He has the mystical element combined with the practical. He is very simple in style and full of homely illustrations, and yet carries a message of great depth and freshness. The sermons in this volume are not keyed to any one theme. Many of them are evidently designed for young people, especially college men. The book is dedicated to his children. This volume emphasizes one characteristic in his preaching which all have felt who have heard Dr. McKenzie, a deep spirituality, equally manifest when treating a practical subject like "The Man and the Vote," and a doctrinal subject like "The Place of the Prayer," or an historical theme like "The Story of a New England Church." There is always the glow of deep feeling and spiritual experience in all he says.

No preacher of our day better understands how to use the deep sentiments of an audience. His thinking is kept from aridness, and his practical touches from superficiality by this quality, which it is impossible to analyze. There is a slight suggestion of the allegorizing tendency in his use of texts, which might be criticised in one of less genius, but Dr. McKenzie's rich inspiration and practical sense redeem in him what might be a serious fault in another. This volume of sermons will

strengthen the feeling of many that Dr. McKenzie is in the very front rank of American preachers. (Houghton, Mifflin & Co., pp. 306. \$1.50.)

*A Man's Value to Society* is a companion volume to *The Investment of Influence*, which has already been noticed in the RECORD. Both volumes are by Dr. Hillis of Chicago, and both are presumably based largely upon, if they do not comprise, addresses to his Sunday audiences. The present volume is the earlier issued of the two.

The addresses are of a high literary order. They are interesting reading, which is more than can be said of most published sermons, and their interest gathers around and centers upon distinctive moral points, which makes their interest of value to something more than itself. They are characteristically ethical—the author styling them "Studies in Self-Culture and Character," and, as such, are decidedly strong. Religious thought appears in them occasionally; but what is sometimes held to be theology—the Bible way of putting the truths of salvation—is almost wholly absent.

From a sermonic point of view, perhaps the criticism which should be passed upon them is the overplus of stories which they contain. It does not seem as though such a constant stream of anecdotes was absolutely necessary to enable an intelligent audience to grasp the truth, especially when that truth is given by such an interesting speaker as Dr. Hillis is, and one cannot help but wonder how long such a habit, even with such a speaker, will be able to maintain itself at a high level. It would seem that after a while old tales must be repeated or new ones manufactured, and neither of these processes is dignified. (Revell, pp. 327. \$1.25.)

The circle of bright and useful books on Sunday-school administration steadily widens. An excellent addition to it is the little manual by A. T. Brewer, the superintendent in the Epworth Memorial School of Cleveland, called *How to Make the Sunday-School Go*. Mr. Brewer himself writes most of the book, but he has called to his aid on many special topics a number of other successful workers who write out of their varied personal experience. The chapters are short, pithy, and sensible, and there are thirty-nine of them—a number which strikingly emphasizes the many-sidedness of Sunday-school economy as viewed by an enterprising organizer. We heartily commend the plan of the book and its decided practical wisdom. It is another hand-book that ought to have a wide reading and a sober heeding by all who would maintain and extend the dignity of that branch of church work which has in it the making of the church future. (Eaton & Mains, pp. 191. 60 cts.)

The substance of *An Elementary Catechism*, by Rev. M. C. Hazard, D.D., appeared in parts in the Pilgrim Quarterlies. It is now presented for use in the Sunday-school and in pastors' training classes. The method of question and answer is employed, and Scripture passages are appended. There are eight parts: God the Father, God the Son, God the Holy Spirit, Man, The Holy Scriptures, The Church, The Family, The Lord's Day.

Any attempt to make an acceptable catechism should be heartily commended. Nothing is more needed in the church to-day. No more difficult task can be undertaken than to make such a compendium of doctrine. This little book is a laudable attempt, among the best we have seen. (Pilgrim Press, pp. 45. 10 cts.)

There is a marked tendency among recent books on social subjects to recoil from the extreme exaggerations of the altruistic sentiment. In the needed emphasis against self, emphasis supposed to inhere in "individualism," writers five or ten years ago underestimated self-regard and self-development as selfishness, and read Christ's law, "Love your neighbor as yourself" as "Love your neighbor better than yourselves." The same object of social service and love to men is now sought by a healthier and more tenable method: to emphasize selfhood and urge to its consecration. *Selfhood and Service*, by David Beaton, is an attempt to consider "The relation of Christian personality to wealth and social redemption." His argument is that social redemption is through Christianity; that Christianity emphasizes the individual; that selfhood thus emphasized is the creator of material wealth; that this in turn affects the intellectual progress of society, is the agent of social betterment, is the minister in education and philanthropy. Christian selfhood is distinguished from worldly conformity, and personal service is the ideal of Christianity. This Christianized and consecrated selfhood, issuing in simplicity of life, affecting education and family training, leading to personal service as a privilege, and as a ground of distinction, is the goal he sets before us. He emphasizes business as an opportunity, and personal administration of accumulated wealth as a duty. "The scope and sanity of this new ideal" disclaims any necessary disharmony between the modern doctrine of the solidarity of the race and a right individualism. The author repudiates an ascetic view of wealth, and an indiscriminate attack upon accumulation, but pleads for the stewardship of self and possessions. The book possesses considerable literary value, and abounds in sensible views upon a subject of the greatest importance. (Revell, pp. 220. \$1.)

Mrs. Humphrey Ward's little book on *New Forms of Christian Education* saw the light in the periodical press of both England and the United States some half-dozen years ago. It is reprinted with a preface by the author. It contains an exceedingly interesting sketch of her opinion of the results and influence of newer theological views, especially in respect to the modern criticism of both the Old and New Testaments. This, she conceives, necessitates a thorough reconstruction of thought respecting what Christianity has held to be the objects of its faith. Some sort of an adjustment she holds that each should make at least tentatively. The second part consists of a presentation of what she believes should be the method of child nurture by one who believes as she does. This second part comes thus to have something of the interest of a personal confession of faith. It is, indeed, as such that the book has its chief interest. (Crowell, pp. 39. 35 cts.)

## Alumni News.

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### NECROLOGY FOR 1897-1898.

READ AT THE ANNUAL MEETING MAY 31, 1898.

The number of deaths occurring during the last twelvemonth is notable. Especially is to be observed how many are from the early classes. It is also noteworthy in the ministry of how many Christian denominations they served.

Nathaniel Augustus Hewit, of the class of '43, died in the Monastery of the Paulist Fathers in New York city July 3, 1897.

He was born in Fairfield, Conn., November 27, 1820. His father was a Presbyterian minister, and his mother was the daughter of Senator James Hillhouse of Connecticut. He graduated from Amherst College in the class of 1839, and after spending two years in this Seminary, he was licensed to preach in 1842. The next year he left the Congregational denomination and became a member of the Episcopal fold, in which he was ordained a deacon in 1843. His conversion to the Roman Catholic faith was directly attributable to the so-called Oxford movement started in 1843 by Dr. Pusey and Cardinal Manning. On the 25th of March, 1847, he was ordained a priest in the Roman Catholic Church by Bishop Reynolds at Charleston, S. C. In 1851 he became an associate member of the New York Redemptorists, and was assistant in the Church of the Redeemer on Third Street. In 1877 he received the degree of Doctor of Divinity from Amherst College, and was honored similarly by the Pope. He aided in founding the new missionary and preaching order of the Paulist Fathers, and in 1888, upon the death of his friend, Father Hecker, he became the superior of that order. He wrote numerous articles for the "Catholic World," and published several books, among them being "Problems of the Age," "Light in the Darkness," and "The King's Highway." He was a man of wide scholarship and much intellectual force, with a sweet and

lovable nature, a face aglow with kindness, and a manner quiet, gentle, and attractive. His temperament, his love for the historic, his distrust of private judgment, and his craving for the repose to be found in obedience to absolute and implicitly trusted authority, explain in part why he lived and labored for so many years in the Roman Catholic Church and died in that faith.

John Cotton Strong was born at Granby, Conn., May 12, 1818. He prepared for college at Monson Academy and graduated from Williams College in 1843, and from this Seminary in '46. He was ordained at Blandford, Mass., Dec. 16, of that year. He was a missionary of the American Board and labored among the Choctaw Indians from 1846-1849. After serving the Home Missionary Society for a time in the state of Illinois, he returned to Massachusetts and was acting pastor at Chester Factories from 1850-53. He was acting pastor at Lyons, and then at Bradford, Ia., was county superintendent of public instruction in Chickasaw County, in the same state, and was pastor at St. Charles, and then at Albert Lea, Minn., working in each of these places for a period of two years. From 1864-70 he was acting pastor at Chain Lake Center, Minn., and he also served for a time as superintendent of the U. S. Indian Boarding School at Leech Lake, Minn. From 1870-91 he lived without a charge at Chain Lake Center. In the latter year he removed to South Seattle, Wash., where he died Dec. 1, 1896.

His first wife was Celia Semantha Wright of Blandford, Mass., to whom he was married Dec. 15, 1846, and his second Mrs. Cynthia Rosetta Hamlin of Newport, N. H., to whom he was married April 23, 1857, and who, with one son and two daughters, survives him.

Charles Louis Woodworth was born at Somers, Conn., May 22, 1822. He prepared for college at Monson Academy, and graduated from Amherst in the class of '45, and from this Seminary in '48. He was ordained pastor of the Second Church in Amherst, Mass., Nov. 9, 1849. He remained there until he resigned, in Sept., 1863, to go into the army. He was appointed chaplain of the Twenty-seventh Regiment of Mass. Volunteers in April, 1862, and served in that position till July, 1864. After

the war he was engaged by the Republican Campaign Committee in the political contest preceding President Lincoln's second election, and rendered efficient service in the New England and Middle States. In 1865 he was elected secretary of the American Missionary Association, where he labored with remarkable faithfulness and efficiency for a quarter of a century. In June, 1893, he accepted a call from the Second Church of Amherst, and went back to labor and die in the church where his ministerial life commenced. Here he drew to him the hearts of all the people by his manly Christian character and his noble and unselfish life. As one who had accepted for himself the words of his divine Master, "I must work the works of him that sent me while it is day," he labored with loving loyalty and devotion till May 23, when he was not, for God took him.

Dr. Woodworth was the author of a number of valuable papers, among them being: "Popular Evangelization," "Free Churches," and "The True Reconstruction." He was a member of the E. M. Stanton Grand Army Post, and held the office of chaplain.

His first wife was Maria W. Chadsey of Wickford, R. I., to whom he was married Nov. 30, 1846. His second wife was Miss H. Amelia Perkins of Royalston, Mass., to whom he was married Nov. 28, 1854, and his third was Miss Lydia Pelham Auld of Boston, who survives him. He leaves a daughter, Mrs. Theresa Chadsey of Brooklyn, N. Y., and a son, Rev. Charles Woodworth of Sanford, Me.

Died at Hebron, Conn., Dec. 29, David Breed of the class of '52. He was born at New Haven July 15, 1822. Before entering the Seminary he was employed by the American Board as a missionary among the Choctaw Indians. The year following his graduation from the Seminary he was ordained pastor at Chester, Mass., on the 17th of February. Just four years from that date he was installed pastor at Lisbon, Conn., where he remained six years. He was acting pastor at West Attleboro, Mass., from March, 1863, to March, 1866; at Abington, Conn., from April, 1868, to May, 1872; and was installed at Middlebury, Conn., in October, 1872, and dismissed in 1876. He

was acting pastor at Exeter, at Lebanon, from 1878-81, at West Stafford, 1882-88, and at Willington, 1888-92, all in this State. After closing his labors with the church at Willington he retired from the active work of the ministry, and moved to Hebron, Conn., where he spent the remainder of his life. His death was occasioned by heart failure, following fracture of the hip, which occurred two days before.

He was married Nov. 25, 1847, to Sarah Ann Gillette of Colchester, who died in 1849. November 25, 1852, he was married to Caroline Lyman of Woodstock, who died only ten days after the death of her husband. One daughter survives them.

Charles Strong Smith of the class of '53 was born at Hardwick, Vt., July 24, 1824. He graduated from the University of Vermont in 1848, taught two years in the academy at Craftsbury, Vt., was a member of the Vermont legislature from Hardwick for one year, and for twenty-five years was secretary of the Home Missionary Society of Vermont, and since that time editor of the "Vermont Chronicle." His death occurred at Montpelier January 11. Mr. Smith was twice married, — first to Lucy A. Maynard of Walton, N. Y., July 24, 1854, and second to Miss Sarah Landfear of New Haven, Conn., Dec. 8, 1869. She, with one daughter, survives him.

Mr. Smith's services as secretary of the Home Missionary Society gave him a large acquaintance with the ministers and churches of the state. His wise counsels and his devoted life were esteemed by them all. Quiet, humble, and thoroughly forgetful of self, he filled in no ordinary way the field to which God called him, and won a large place in the hearts of all who knew him.

Died at Lakewood, N. J., April 1, Horace Smith Bishop of the class of '55. He was born at Rye, N. Y., Sept. 23, 1832. After graduating from this Seminary he became chaplain in the regular U. S. Army, and served at Fort Fillmore, New Mexico, and later on the staff of Inspector-General J. E. Johnson. He was ordained deacon in the Protestant Episcopal Church in St.

Mary's Cathedral, Burlington, N. J., May 21, 1861, and on Feb. 24, two years later, was ordained to the priesthood in the same church. He was assistant in Grace Church, N. J., from 1861-62, and was rector of Christ Church, Bordentown, N. J., from 1862-65. For the next five years he was compelled to lay aside his work, but in 1870 his health had so far recovered that he became rector of Christ Church, East Orange, N. J. Here he remained for nearly twenty-five years, and under his faithful and efficient labors the church became one of the largest and strongest in the diocese.

In 1888 the church building was burned, but was soon replaced by a fine stone edifice, which was built under his supervision. Upon his death the church passed resolutions expressing very clearly their appreciation of his wise and faithful service, his loving and sympathetic care for the sick and afflicted, and his noble and unselfish life.

Elbridge Whitney Merritt died at Salem, Conn., June 22, 1897. Mr. Merritt was born in Huntington, Mass., Dec. 1, 1828. His educational advantages were such as he could secure by his own heroic efforts. He studied at Williston Seminary and at Westfield Normal School, and was for a time a student in Union College. He graduated from this Seminary in '62, preached at Stafford, Conn., from 1862-1864, was ordained at Rockville, Conn., March 6, 1866, and served the church at North Madison, Conn., as acting pastor that same year. He was employed by the American Missionary Association in work at Charleston and Beaufort, S. C., and in the former city helped to organize Plymouth Church, of which he was acting pastor for eight months in the year 1867. From 1869-1870 he served the church at Leeds, Mass., and at Hardwick from 1870-1876. He was a home missionary in Kansas in 1877, and was acting pastor at Dana, Mass., from 1877-1884, and during a part of that time also served the church at Petersham. He was acting pastor at Hanover, Conn., from May, 1884, to May, 1888, and at Andover, Conn., from May, 1888, to May, 1892, and at Salem, Conn., from August, 1892, till his death. One who was intimately acquainted with him writes as follows: "Mr. Merritt possessed more than

ordinary talent. Kind, scholarly, warm-hearted, and sympathetic, he was a friend to all, and all were his friends." Another, who was his parishioner in his last field, says of him: "He was governed by high moral principles, and was inflexible for truth and right. His doctrines were sound, his instructions thoroughly Biblical, his ministry able and faithful, and his labors were persevering and hopeful." He adds, "If there ever was a faithful worker for God and the church it seems to me it was this man."

His wife was Eliza J. Strong of Williamsburg, Mass., to whom he was married April 28, 1868, and who, with a son and two daughters, survives him.

Adelbert Franklin Keith, of the class of '70, died at Corona, Southern California, November 27.

He was born at North Bridgewater, Mass., August 2, 1841. He was acting pastor of the church at Windham, Conn., several months before his graduation from the Seminary, was ordained as pastor of that church October 26, 1870, and remained there till June 30, 1874, when he was called to West Killingly, where he remained three years. In 1877 he accepted a call from the North Church of Providence, R. I. He spent ten years laboring with this church, and had the joy of seeing the church prosper in connection with his labors. But his health failed, and in 1887 he was obliged to resign, and after that time he was without pastoral charge. He lived for a time at Middlebury, Vt., then for one year in Florida, and afterward at Campello, Mass., and during the last year of his life on the Pacific Coast. He leaves a wife, the daughter of Deacon William Baker of the Fourth Church of Hartford, Conn., to whom he was married June 22, 1870.

Homer Theodore Beach, the only son of Randall and Susan Chapman Beach, was born in Talcottville, Conn., July 7, 1856. He united with the church under the pastorate of Amos S. Cheseborough on May 3, 1874. He was for two years principal of the Academy in Bloomfield, Conn., and through the advice and influence of its pastor, Rev. W. A. Hallock, he was led to decide to enter the Christian ministry. He prepared for college at Easthampton, Mass., and took a special course at Williams

College in the class of 1880. In 1880 and '81 he was a student in this Seminary, but serious trouble with his eyes compelled him to lay aside his books, and after a period of rest and a western trip he continued his theological studies at Bangor Seminary.

In the fall of 1881 he accepted an appointment from the Home Missionary Society, and for nine months labored in Wisconsin. In 1882 he accepted the pastorate of the church in Shoreham, Vt., where he remained nearly three years. During his pastorate there were many additions to the church, thirteen being received at one communion. In November of '85 he accepted a call to the First Congregational Church of Searsport, Me. Here he labored successfully until the next May, when he was prostrated by sickness, and for a time his life was despaired of. After a year's rest and partial recovery he was ordained July 1, 1887. In 1888 he served as acting pastor of the church in Jewett City, Conn., but was again compelled by failing health to cease from his work. Baffled in his plans by peculiar trials and afflictions, in continued feebleness and suffering, his overtaxed mental and physical powers demanded a complete rest, and, although at various intervals in the next three years he supplied the pulpit in his native town, yet his failing strength made it evident that his days for service were almost ended. He preached for the last time April 12, 1896. In the spring of 1897 he suffered a severe stroke of paralysis, from which he never rallied. His death occurred on July 28. His sermons were the fruit of deep thought and were thoroughly spiritual, and his helpful talks in the prayer-meetings will long be remembered by those who heard them. It was with heroic courage that he struggled so long against many physical infirmities, and the call from his earthly sufferings brought to him welcome relief.

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Samuel C. Pixley, '55, the oldest but one of the living missionary graduates of Hartford, arrived in New York with his wife early in May. Mr. Pixley has been for forty-three years one of the most active and faithful members of the Zulu Mission of the American Board. He has been specially useful in translating the Bible into Zulu.

John P. Hawley, '69, died at Hartford on July 5. He was born at Norfolk, Conn., in 1834. After graduation he served as pastor at South

Coventry till 1875, at Talcottville till 1879, at Chester till 1880, at Westerly, R. I., till 1883, at Stafford Springs till 1888, and at New Hartford till about a year ago, when failing mental health forced him to give up active work. He was somewhat noted for his connection with the affairs of local politics, having been three times a member of the Connecticut Legislature from as many different towns. Mr. Hawley was married in 1855 to Miss Imogene Brown of Winsted, who, with a son and a daughter, survives him.

Isaac C. Meserve, '69, has been duly recognized as pastor of the Craven Hill Church, situated in the fashionable West End of London. Several of the leaders among English Congregationalists participated in the services.

Franke A. Warfield, '70, of the First Church, Omaha, is specially active in organizing the Congress of Christian Activities, which is to be one of the features of the Trans-Mississippi Exposition this summer. He has recently received a call to the First Church in Lowell, Mass.

F. Barrows Makepeace, '73, is chairman of a committee of the Connecticut Valley Congregational Club, appointed to arrange for the giving of lectures on sociological topics at various places in the vicinity of Springfield.

John Marsland, '76, of Franklin, N. Y., was the preacher at the May meeting at Hamilton, N. Y., of the Oneida, Chenango, and Delaware Association.

Henry H. Kelsey, '79, has been granted leave of absence from his church in Hartford that he might fulfill his duties as Chaplain of the First Regiment of the Connecticut Volunteers. He was first stationed at Niantic, whence he sent an article to the "Congregationalist" on "Religion in Camp." Early in June the regiment was ordered to Maine, and Mr. Kelsey is now at Fort Knox, on the Penobscot River.

The Park Street Church in Springfield, Mass., is to be supplied till August 1 by Edward H. Knight, '80.

The "Congregationalist" for May 12 contained an interesting account of the powerful revival that has been going on in Palmer, Mass., for many weeks. At the May communion the Second Church received 62 by profession, and expects to welcome many more later. Frank E. Jenkins, '81, who was about to remove to Atlanta, Ga., has been obliged to postpone going in order not to check the good work under his hand.

Professor A. L. Gillett, '83, read a paper before the National Council at Portland, Oregon, on July 12, on "High Standards of Character for the Christian Ministry."

During July Herman P. Fisher, '83, pastor of First Church, Crookston, Minn., attended the National Council at Portland, Oregon, as delegate from the Northern Pacific (Minn.) Conference, and spent several days at Pacific University, Whitman College, and vicinity, in special historical study of the lives and work of Marcus Whitman, Cushing

Eells, and George H. Atchinson. He spends August at his native place, Westboro, Mass., and besides supplying several pulpits, gives to four Endeavor Societies in Massachusetts and Connecticut his lecture on "Marcus Whitman and the Northwest."

F. A. Holden, '83, has accepted a call to remove from Burlington to Morris, Conn.

Clarence R. Gale, '85, gave an illustrated lecture in his church at Marshalltown, Iowa, on April 24, on "The Golden Rule vs. Spanish Rule in Cuba." Ill health in his family has recently necessitated his resigning his charge.

The Church at Seymour, Conn., where Hollis A. Campbell, '86, is pastor, has lately freed itself from debt.

D. P. Hatch, '86, has recently removed his headquarters as Secretary of the Maine Missionary Society to Portland.

The Calvinistic Church of Fitchburg, Mass., has unanimously refused to accept the recent resignation of George R. Hewitt, '86.

George E. White, '87, of the Western Turkey Mission, arrived in this country with his wife on June 6.

Arthur Titcomb, '88, of Springfield, Mass., is supplying the Third Church of Chicopee.

At the May meeting of the Essex Congregational Club at Salem, Mass., Harry C. Adams, '89, made an address on "The Minister as Pastor."

The church at Middletown Springs, Vt., where H. L. Bailey, '89, is pastor, has recently enriched its church edifice with new windows and other improvements.

Allen Hastings, '89, of Pasadena, Cal., who has been laid aside by ill health, is sufficiently restored to resume work.

John H. Reid, '90, was installed at Bellows Falls, Vt., on April 26, H. L. Ballou, '95, participating in the services.

P. K. Savvas, '90, who has been in business in this country since his graduation, has recently returned to Greece to take up work as an evangelist.

On May 27, Elwood G. Tewksbury, '90, and his wife reached San Francisco from China. They are now visiting relatives in New England.

The church at Trumbull, Conn., of which W. F. White, '90, is pastor, suffered a serious loss on April 20, in the destruction of its church building by fire, including a new pipe organ, the Sunday-school library, and many other valuable possessions. Though the insurance far from offsets the loss, plans are matured for replacing the edifice soon.

F. M. Hollister, '91, was installed over the Second Church, Danbury, Conn., on May 11. Professor Perry took part in the service.

The church at Berlin, Conn., from which Professor E. E. Nourse, '91, is just retiring, received 35 members on confession in May.

H. T. Williams, '93, of Watertown, S. D., preached the sermon at the May meeting of the South Dakota Association at Huron.

Ozora S. Davis, '94, has decided to remain with his present charge at Springfield, Vt.

James A. Solandt, '94, of Stafford Springs, Conn., was married on June 29 to Miss Clara B. Stacy of Springfield, Mass.

The vitality of the church at Little Falls, Minn., where F. A. Sumner, '94, is pastor, is evidenced by recent improvements in its church building.

H. F. Swartz, '95, after three years abroad on the Thompson Fellowship and traveling, has accepted a call to the church in Mansfield, Mass.

E. W. Bishop, '97, has resigned his Fellowship after one year's study, and expects to enter the active pastorate.

E. C. Gillett, '97, has begun work at New Marlboro, Mass.

The graduating class have their plans made as follows: H. A. Beadle will go to Bowdoin College next year, entering the Junior Class; H. R. Boardman has accepted a call to Hallowell, Me.; W. W. Bolt has accepted a call to Roseville, Ill.; C. A. Brand has accepted a call to Huron, S. D.; J. Buswell is to be pastor of the church at Kingfisher, Okla.; E. W. Capen will study sociology on the William Thompson fellowship in Columbia; Miss M. O. Caskey expects to teach; V. H. Deming is to be settled in Weathersfield, Vt.; G. W. Fiske has not yet definite plans; R. B. Hall will work in the East during the summer and in the fall will take a church in his home state, South Dakota; J. A. Hawley is soon to be installed over the church in West Avon, Conn.; S. S. Heghinian is engaged by the Connecticut Home Missionary Society for work among the Armenians in the neighborhood of Hartford; A. H. Pingree is obliged to delay making definite plans; W. C. Prentiss has accepted a call to Poquonock, Conn., and was ordained there on July 8; C. P. Redfield will, in the fall, begin work in Florida; G. C. Richmond is as yet undecided as to the future; Miss L. E. Sanderson has accepted a position as instructor in the Bible in Wellesley College; H. P. Schauffler will supply the church at Berlin, Conn., during the summer; B. A. Williams has not as yet matured his plans for next year.

## Seminary Annals.

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REV. JEREMIAH TAYLOR, D.D.

Rev. Jeremiah Taylor was the son of Jeremiah and Martha Alden Taylor, and was born at Hawley, Mass., on the 11th of June, 1817. He fitted for college in academies at Worthington and Cummington, Mass., and from 1843 to 1844 was the principal of Amherst Academy. He attended Andover and Princeton Theological Seminaries, and graduated from the latter in 1847. He was ordained as minister of the Congregational Church in Wenham, Mass., on the 27th of October, 1847, where he remained for nine years. He was afterward pastor of the First Church in Middletown, Conn., for twelve years; of the Westfield Church, Killingly, now Danielson, Conn., for three years; and of the Elmwood Church, Providence, for four years. In 1876 he became secretary of the Rhode Island Home Missionary Society, which office he filled with great acceptance until 1887, when he removed to Brookline, Mass., as the New England secretary of the American Tract Society. He died in Arlington while visiting friends on April 20; he had not been well for some months, but he had been confined to the house for only a few weeks. He was a man of fine presence, strong personality, and affectionate nature, and always made a marked impression upon every one with whom he came in contact. He was universally loved and respected. On the Sunday evening following his death his pastor, the Rev. Reuen Thomas, D.D., preached a memorial sermon, in which he especially commented upon his rare loyalty, his faithfulness, his prayerfulness, and his quiet and beautiful consistency. Dr. Taylor's interest in the Seminary was profound and long continued. He became a trustee in 1860, and was still in office at the time of his death. For seventeen years, from 1871 to 1888, he was President of the Board. He was the author of several memorial discourses and pamphlets, and received his doctor's degree from Amherst College in 1863. He was married in 1849 to Elizabeth Pride of Springfield, Pa., who survives him. Of their five children three are still living.

## THE SIXTY-FOURTH ANNIVERSARY.

The sixty-fourth anniversary will long be spoken of as the Hartranft Anniversary. The interest of the occasion centered in the grateful recognition of the efficient services of Dr. Hartranft, who has completed twenty years as professor and ten as president. The clouds, which had been leaking and spouting for a month, cleared away and favored the meeting with as beautiful weather as the end of May could be asked to supply. A general atmosphere of good cheer pervaded the occasion, and the Anniversary was declared one of the best the Seminary has ever known. In spite of the financial difficulties which have pressed the institution for the past years, there was occasion for deep gratitude that by means of strenuous exertion, and through aid from unexpected quarters, it was possible to close the year with no new incumbrances and with a very slight reduction of the debt of the Seminary. There is due a grateful recognition of the tact, patience, and self-sacrifice that have brought about this result. The institution must still appeal to the zeal, loyalty, and energetic effort of its alumni and friends to so enlarge its funds that there may be no diminution of effectiveness in its work.

## EXAMINATIONS.

Monday, May 30, was examination day. The fact that this was Memorial Day tended somewhat to reduce the attendance at the exercises. The written examinations had all been concluded the week previous. The oral examinations included two examinations from each class. In the morning the seniors were examined in Ecclesiastical Dogmatics by Professor Hartranft, the middlers in the Church History of the Middle Ages by Professor Walker, and the juniors in Hebrew by Professor Macdonald. In the afternoon Professor Pratt examined the seniors in the Principles and Methods of Public Worship, Professor Beardslee, the middlers in the Biblical Doctrine of the Atonement, and Professor Jacobus the juniors in the Exegesis of the Epistle to the Ephesians. The report of the examining committee of the Pastoral Union, presented before that body on Wednesday morning, expressed great satisfaction with the results of the examinations. That committee had this year adopted the method of

testing the work of the Seminary not only by being present at examinations and looking over papers, but also by visiting the Seminary for a day or more and viewing the work in the class-rooms. This method has produced most satisfactory results and is cordially welcomed by the faculty, who would be glad if more of the friends of the institution felt sufficient interest in its work to be present at class exercises from time to time.

#### ADDRESS BEFORE THE ALUMNI.

In the evening the annual address before the alumni was delivered by Rev. Charles H. Richards, D.D., of Philadelphia. Dr. Richards took as his subject, "The Appeal to Life." Humanity, he said, is steadily moving on to better and higher ideals. It is matter for congratulation to note how the Seminary is continually expanding in its work and in its purposes. This fact of progressive enlargement in the horizon and thought of the age leads to adopting for the theme of the evening the phrase of another, "The Appeal to Life." First, then, our age has come to see life in its broad relations. Three different conceptions of God, especially in his relation to the universe, have obtained. They are suggested by the words "fiat," "mechanism," "life." Once men conceived of God as achieving all by the simple activity of his volition. At his word the world, with its varied phenomena of matter and of life, was called into being. This is the idea finding sublime expression in the first chapters of Genesis. Men long clung to this conception because the divine almighty seemed to be involved in it. But the steadfast researches in physics, astronomy, and geology pushed back further and further the beginning of the world and showed how the world of to-day did not in a moment become what it is. The conception of continuously acting laws was proposed, and the "reign of law" was introduced as an expression for the method of the divine activity. Men came to feel that the regular was a higher expression of the divine than the spasmodic. But law, mechanistically conceived, seemed to be inadequate. Even law could not account for life, and the idea of "life" was introduced to explain the unfolding of phenomena, and this biological conception embodied itself in the idea of evolution. At first the idea of evolution was greeted with a shudder by Christians. They felt that

if evolution works all, then where is the place for God? Now men have come to perceive that evolution leaves God just where he was before, and the conception has been domesticated into the Christian Church. According to the modern view as expressed by Sully, the universe is now brought to its goal by a necessary, natural progress, instead of through an arbitrary and volitional method. We now conceive that God works through orderly processes and through the ways of life. This general mood of thinking dominates the conceptions of our day. May not the Christian go further than this? Why not believe that all that is is the manifestation of God's life and that all power is vital power working by the energy of the divine life? The so-called lifeless aeons of the world's history were really throbbing with his life. In the star or in the soul God's method is always the method of life. Why should we hold to the dualism of matter and spirit, or try to think of a double-faced somewhat with a spiritual and material side, when we can conceive of all as spiritual — instinct with the life of the Eternal Spirit?

This agrees with the great conception of the divine immanence. What so consonant with this as the view that God lives in the universe? The tides of the ocean with their rhythmic ebb and flow are, in more than a metaphorical sense, the throbbing of the mighty pulses of the divine life. It accords truly with the other great thought of our age, the conception of "monism." This fits, too, with the conception of God as given in the Scriptures. There he is represented as "the life." The vital relationship of man and Christ is that of vine and branch. Nature and scripture harmonize like the octaves in a scale if life be made the keynote. This unified immanent life of God finds expression in nature; in man, made in God's image; in the incarnation of the Christ; in the work of the Holy Spirit. All manifest the evolution of God's life moving on to his goal.

Certain practical suggestions for thought and preaching are suggested by this view of God. First, in respect to theology. It is of value in that it does much to explain the dark things in man's conception of God's relation to the creaturehood. Many things that were before hard to understand and seemed irreconcilable with the idea of the divine goodness become plain when we appreciate that through all God is working on to the realiza-

tion of his ideal of that which is good and perfect, and that God always works by the process of growth. Second, this view affects no fundamental truths of Christianity. It may affect the excrescent formulation of theological systems, but the basal truth remains unchanged. Third, it makes all truth appear like a tree, the later genetically connected with the earlier, broader, and more diversified, but still ever connected with that which came before, thus expanding to that perfect unified ideal lying in the divine mind. Fourth, it brings unity into the world. All is the expression of a continuous divine purpose, and with the abolition of disconnected arbitrary partitions it makes the world more wonderful than ever. Fifth, it helps in the debate about the Bible. It is seen as God's book, as having God's vital power working through it. It thus becomes no longer machine-made, but a living book. Sixth, salvation, too, now appears not arbitrary and mechanical. Salvation is a question of life in a soul which has lost touch with God's life, and gets it again through Christ. When a man becomes Christlike he is saved. No theology is true that is not in accord with the principle of life. It is not enough that it be simply logically correct. This fundamental principle firmly, vitally held would be the corrective of much false, and some absurd speculation.

In respect to preaching. Preaching often is not what we wish it were. It has not the power over men which we wish it had, and which we feel it ought to have. Much of the difficulty lies in the fact that men have not felt that religion was a matter of life. They have conceived it rather as a matter of mechanism. The preacher should make life the keynote of his ministry. The preacher must, first, have life. There must be in him the power of a divine sympathy and a divine love. He must, second, know life. To know life is a root desire in the thought of men prompting them to that which may be either noble or base. In the third place, he must illumine life. He must show men how their life is linked with the great life of God, and how their part as living men is to take their place in the performance of the work assigned them by God for the realization of his plans. And, fourth, he must awaken life, arousing in men through touch of the minister's own life a life that is in kinship with the divine life.

The address was fresh and invigorating, marked by a singular charm of manner and expression, and was an excellent illustration of its own words.

ALUMNI MEETING.

The chapel exercises at 9.30 Tuesday morning were led by Rev. G. W. Winch of Holyoke, Mass. Reading from the last chapter of the Epistle to the Galatians, he accented the thought that the preacher's work is primarily that of sowing. The harvest is in the Lord's hands. Therein lies much of encouragement in hours of depression. We are not only to sow, but to regard carefully both the quality and quantity of the seed sown. The minister's business is to see to it that he sows good seed and plenty of it, and then to leave the harvest in God's hands without needless pulling up the sprouts because impatient at the tardiness of the progress of growth.

The Annual Meeting of the Alumni Association was held at 10.30. In the absence of the President, the Vice-President, Rev. O. W. Means, presided. After scripture-reading and prayer by Rev. F. E. Jenkins, the minutes of the last meeting were read and approved, and the treasurer's report was presented and accepted. A nominating committee was appointed, consisting of Revs. S. B. Forbes, L. W. Hicks, and W. E. Strong. The necrology was then read by the secretary (which is elsewhere printed in full). The nominating committee presented the following as the list of officers for the coming year. Their report was accepted and the persons named elected. President, Rev. O. W. Means; Vice-President, Rev. D. M. Pratt; Executive Committee, Revs. Richard Wright, F. S. Brewer, and W. F. English.

It was voted that the executive committee be instructed to examine into the report upon the arrangement with the Pastoral Union in regard to the commencement speakers, and to make the best possible arrangements in regard to the program for the anniversary exercises. The Association then adjourned.

At twelve o'clock the annual prayer-meeting took place, led by the President of the Seminary, who read the thirty-first Psalm. It should ever be our theme to reflect on the divine Goodness, — his goodness as concealed from us, his goodness as already manifested, as continually revealing itself, as still in the

Father's bosom waiting for its expression. We may well review the goodness of the Lord to us throughout the years of the past, and in the midst of the present times of stress recall the manifestations of his favor. "Oh, love the Lord, for the Lord preserveth the faithful. Be strong and let your heart take courage." Rev. D. M. Pratt spoke, expressing his pleasure at being at the Seminary again and accented the thought that the source of joy and courage to the minister must lie in his growing consciousness of God. We need the faith to believe that God's power is really within our reach. "According to thy faith be it unto thee." Through this alone comes the certainty of victory. Rev. S. G. Barnes brought out the thought that while it is true that personal experience is continually bringing to mind revelations of God, there is also another center of power. It is well for us to believe that while what we have is according to our faith, it is also according to the infinite grace of God. Therein is great strength in the unavoidable times of depression and discouragement. The meeting was led in prayer by Rev. F. E. Jenkins of Atlanta, and by E. W. Capen of the senior class.

In the afternoon were held the exercises celebrating the anniversary of Dr. Hartranft. Rev. James L. Barton, D.D., was in the chair, and addresses were given by Rev. W. E. Strong of Jackson, Mich., for the Alumni; by Professor A. L. Gillett for the Faculty; by Rev. W. DeL. Love for the city pastors; by J. M. Allen, Esq., for the city. They are elsewhere printed in full.

#### ANNIVERSARY DINNER.

A double change was this year made in the Anniversary dinner. It was placed at half-past six, instead of at noon, and was served in the main room of the Case Memorial Library. Both innovations were improvements. About one hundred and fifty sat down to dinner. Dr. Lewellyn Pratt presided and introduced the speakers with a felicitous courtesy. He remarked that the city of Hartford, when it sees a good thing, knows it and keeps it. It has been famous for its long pastorates. There was one who had remained in the pastorate here thirty-eight years, and as the longest-settled pastor, he called on Rev. E. P. Parker, D.D., of the South Church, as the first speaker.

Dr. Parker said: The ministers of Hartford are a goodly

fellowship of prophets — able, studious, kindly, affectionate one toward another. I am to speak as the flower of orthodoxy. There was a time when I was suspected of mild heresy. But now the theological procession has swept so far past my humble point of divergence that, to use an adaptation of Vaughan's lines, I feel as if "They are all gone into the world of light, and I alone sit lingering here," of all the stalwart ranks of orthodoxy. We respect this institution. We all admire and revere and love the learned and able and chivalrous scholar, divine and enthusiast, who presides over it. We are all proud of him and look up to him. We congratulate the Seminary for what it is and for what we forecast for it. In our day we learned to look up, we learned subordination, an excellent lesson. We had to look up if we were to discern those men who were our seniors, — Bushnell, Burton, Walker. It is well for the Seminary that it, too, sets before the students men to whom they must look up. There have been differences of thought between the ministers of Hartford, but they are slight beside the fundamental agreements.

Dr. Parker was then followed by Judge Nathaniel Shipman of the United States Circuit Court. He said his mind naturally dropped into reminiscence of theological professors at such a time and he sketched the character of Dr. Fitch as college pastor of Yale when he was a student. There came the time of theological hostilities in Connecticut and part of the good men went to East Windsor and there remained until the dust settled on the controversies. Then the Seminary came to Hartford. There were three professors then; now there is a troop. When the institution came to Hartford, Hartford was very busy. It did not know the use of a theological professor if he could not establish a new insurance company. The professors captured the city. They married the daughters, they found their way into the clubs, they found a welcome in the homes. We have learned now to like them and want more of the same sort. What are these professors doing? They are trying to get at the truth. Not new truth. The truth itself is always old. The truth-seeker does not make the truth new, he makes something new for himself. We are all seeking truth in different departments of life, the inventor, the man of science, the lawyer. Dewey's guns at Manila plowed a new era for our country in trade, in missions,

in civilization. I summon all to enter into this new era already begun, an era more important than any that has dawned since Appomattox. I summon you to enter it seriously, earnestly, joyously.

After singing by the Seminary quartet, President Smith of Trinity College brought the greetings of the sister institution. He spoke of the cordial relations existing between the two institutions expressing itself in the hearty exchange of official courtesies, and in the friendly personal relations existing. To-night we are called to honor one whom it is an honor to honor. He has been to me an inspirer. Theology is the queen of sciences, not in the sense of the olden time when she looked down on all other sciences; but in the sense that she subordinates all others to her service. All knowledge is important as showing a word about God. It needs a man of broad views, of keen insight, of generous courage, to be at the head of a theological seminary with the modern conception of theology. When the school of sociology was started, from different men all over the country came the response that President Hartranft was doing more for theology than any man in the country. A man to organize a theological seminary must have his eyes on the whole world of sociology. This is the work of the president of a theological seminary. For its breadth of view and its multifariousness of duties President Hartranft has showed himself wonderfully fitted. He to-day is better beloved and can count on more for the future than ever before.

Rev. Wallace Nutting, D.D., of Providence, R. I., a member of the class of '89, spoke of the immense influence the minister has and always must have in the shaping of the affairs of a country. The battle of Philippi has not been so significant to the world as the Epistle to the Philippians. It is sometimes said that theological quarrels are the most bitter. Is that not almost inevitable in view of the commanding importance of the themes which theology has to treat? It is matter for rejoicing that Hartford Seminary is shaping a theology that is both strong and sweet. Dr. Hartranft is shaping the future of the country even more than was his cousin, the war governor of Pennsylvania.

Rev. Charles E. Jefferson of the Broadway Tabernacle, New York city, while protesting on being called to his feet without

warning, said that he believed in theological seminaries. He believed in the college as the preparation for the school of theology. We need great strength in the pulpit; all plans for "short cuts" into the pulpit are undeserving of sympathy. Men need to think, and then need to learn to put clear ideas into luminous speech. Breadth of vision, largeness of horizon is needed in the pulpit. All possible aid should be given to the theological seminary. It is wicked to send into the ministry ill-fitted men.

Rev. A. C. Thompson, D.D., of Boston, on being introduced as this year celebrating the sixtieth anniversary of his graduation, said he had almost forgotten that he was not young till he remembered many years ago being favored with a seat in church with Judge Shipman's grandfather. There is apt to be something of the vanity of age with the aged, something of pride that they are not already buried. There is much ozone, much invigorant in the atmosphere of Hartford Seminary to an old alumnus. It is medicinal to return and hear such words and see these faces. Intelligent and right-minded men outside of Hartford are heard to say that they are hungry and in need of nourishment from the pulpit. While rejoicing in all the achievements of science, in all the progress in philanthropy, still it must be held to be a fundamental truth to be remembered, that Jesus is not only the lamb of God, but is also the lion of the tribe of Judah. All men are lost, and all men need to love him. There needs to be positiveness, fearlessness, and fullness in the proclamation of the truth of God. Diluted or half truths will not do.

Mr. John A. Hawley of the senior class next spoke. Those forms of life are the highest which can adjust themselves to varying environment. What the world needs is men who can live in every longitude of society, in every latitude of intellectuality, in every altitude of spirituality. This has seemed to be the aim of the Seminary, to make such men. It will be the fulfillment of the desire of the class if its members shall be able to show this in the service of the common Master and Teacher of all.

When President Hartranft was introduced as the final speaker of the evening, all arose and applauded enthusiastically. With deep emotion he expressed his thanks for the many kindly things that had been said to him and about him by those who had

already spoken. Then, referring to the Seminary, he said it was, in its present form; the partial realization of a dream he dreamed thirty-five years ago. Others must carry it on to fuller completion, so that the place of the study of the science of God shall, by God himself, be made an agency through which men shall be made meet for the divine service. What is our aim, but to make theology the queen of sciences. God energizes in matter, in force, in life, and gets his fullest expression in man. Psychology, language, art, music, etc., are media through which God makes himself intelligent to us and to others. God, too, is to be regnant in the state. Thus, all branches of science and forms of culture belong to theology, for the idea of glorifying God in whatever way his nature may be manifested is its goal. The study of the science of God thus becomes the medium for the regeneration of the world. All sciences co-ordinated under one head are the science of God. Science is an everlasting thing, and to know God is the occupation of eternity. We desire to awaken the church to a sense of her responsibility as that which shall be the agent in unifying all science in theology, and in rescuing science from its removal from God. The work of the church also is to train a ministry, in the large apostolic sense, and to supply suitable men for all kinds of Christian work. Hence, the need of a large library. What we have is admirable so far as it goes, still it is but a pebble in the great structure that ought to be reared. Such is, in brief outline, a presentation of some of the ideals of this Seminary. At the basis of all we try to realize is finance. The Seminary works as zealously at this as at every problem. We do not forget to study the problem of economy — of adjustment of means to ends. At the basis of all is the training character. We expect to build up our men and women in spiritual energy. This is the supreme endeavor, to send out men stamped with the image of Christ, sealed with the spirit of promise. We love to live in the closest relation to the churches. There is among the churches a tendency to fail in interest in the theological education of their ministry. Can they not have the cause of theological education presented to them more frequently as a cause in which they are vitally interested? God bless this Seminary! What names of ministers, professors, laymen those are whose loyal fidelity has been built

into its past, and whose constancy supports its present and will uprear its future!

The exercises of the evening were closed by the pronouncing of the benediction by the president of the board of trustees.

MEETING OF THE PASTORAL UNION.

The chapel exercises on Wednesday were led by Rev. Charles M. Southgate of Auburndale, Mass., who, after reading from the first chapter of the Gospel according to John and from the third chapter of the Epistle to the Ephesians, accented the thought that God's best gift is the gift of life. Being is more than doing. Character is the chief thing. Power consists in bringing the truth that is within our personality to bear upon others. To be filled with God is the great source of power. This power it is our supreme privilege to possess.

The annual meeting of the Pastoral Union followed at half-past nine o'clock. The meeting was called to order by the Scribe. Rev. F. E. Jenkins was elected moderator, and Rev. Foster R. Waite, assistant scribe. After the reading of the minutes the committee on nominations was appointed, consisting of Rev. Thomas Simms, Rev. W. F. English, and Rev. D. E. Jones. The following were elected members of the Union: Revs. Richard Wright, Windsor Locks; George L. Clark, Farmington; F. M. Hollister, Danbury; Thomas C. Richards, Higganum; C. W. Collier, East Hampton; W. W. Smith, Portland; Charles E. McKinley, Rockville; W. B. Tuthill, Kensington; J. B. Sargent, Hampden, Mass.; Charles O. Eames, Becket, Mass.

The election of trustees followed, resulting in the election of the following members of the board: For three years: Rev. Michael Burnham, D.D., St. Louis, Mo.; Rev. Henry H. Kelsey, Hartford, Conn.; Rev. George W. Winch, Holyoke, Mass.; Jeremiah M. Allen, Hartford, Conn.; John Allen, Hartford, Conn.; Rev. L. W. Hicks, Hartford, Conn.; George R. Shepherd, M.D., Hartford, Conn.; Elbridge Torrey, Boston, Mass.; Rev. Anthony R. Macoubrey, D.D., White Plains, N. Y.; Rev. James L. Barton, D.D., Boston, Mass.; Francis A. Palmer, New York city. For one year: Rev. Frederick W. Greene, Middletown, Conn.

The joint committee of the Pastoral Union and the trustees

presented a unanimous report to the effect that the examining committee of the Union shall adopt as its regular method of performing its duties the method pursued this year and shall report directly to the annual meeting.

After the election of the following officers, the meeting adjourned until after the afternoon address, when the report of the trustees on the state of the Seminary was presented.

The officers elected were as follows: Scribe, for three years, Rev. Austin Gardner; Business Committee, for one year, Rev. L. W. Hicks, Rev. S. A. Barrett, Rev. G. F. Waters; Examining Committee, for two years, Rev. O. W. Means, Rev. F. S. Brewer, Rev. F. R. Waite, Rev. D. M. Pratt, Rev. G. R. Hewitt, Rev. S. G. Barnes, together with those last year elected for two years; Secretary of the Examining Committee, Rev. D. E. Jones.

#### ADDRESS BEFORE THE PASTORAL UNION.

At three o'clock an address was given by Dr. Lucien C. Warner of New York, who was appropriately introduced by Rev. C. M. Lamson, D.D. His theme was "Heathenism and Modern Education in Japan." The address embodied the results of the shrewd observation and wise comment of a close student of life during his presence in the island. In Japan we have the wonderful phenomenon of a nation reputed to be well-nigh barbarous taking its place in a single generation among the forces of occidental civilization. The fact is that Japan, though heathen, was not, a generation ago, barbarous. There was a civilization there advanced to a point of decadence. Literature and art had their place and influence, but they were closely bound by the caste system, and what we call the comforts of life were practically unknown. In the last thirty or forty years immense changes have taken place. In government they have changed from a despotism to a constitutional monarchy. This is a change unique in history in that it began with the ruling classes and worked down, instead, as is usually the case, of reversing this order. Second, they have done away with caste, something that the whole power of England has not been able to touch in India. This is a real, not simply a formal change. A man in Japan to-day stands for simply what he is worth regardless of caste. Third, railroads,

telegraphs, and telephones and the general advance in applied mechanics have made an enormous difference in the comforts of living. Fourth, a good school system has been introduced so that more than one-half the children of school age are in the public schools, a better showing than can be made in some sections of the United States. With all this progress, there is much of crudeness and a curious mixture often manifest between the spirit of the West and of the East. In religion the two chief forms are Shintoism and Buddhism. Confucianism is more of a philosophy than a religion. The root principles of Shintoism are said to be, obey the Mikado and follow the natural impulses. It accents thus loyalty to government and reverence for parents. The latter is immensely strong and shapes many social relationships. Buddhism, with its characteristic syncretism, absorbed Shintoism, and there is a prevalent mixture of the two. A strong effort is making for the revival of pure Shintoism. As to Japanese Buddhism, whatever may be said of the essence of Buddhism, the religion as it appears in common practice is a simple idolatry. However pure and elevated the early teachings of the religion may be, its real test must be in its fruits, not in its ideals. If the criticism be made of Christianity that it, too, does not show the fruits that its ideals ought to bring forth, the reply must be that the difference between the ideal and the real in Buddhism is tenfold greater than is the case with Christianity. Buddhism has certainly had a fair chance. It is an old religion and has been the religion of from one-third to one-half of the people of the world. Buddhism represents a dying civilization and is a strong disintegrating factor in civilized life. It opposes science and art, so that there is less of both than there was before the introduction of this religion among peoples now Buddhistic. All the progress of the modern world is due to the Protestant Christian nations. The hope for the new civilization of the East must lie in Christianity. Christianity is the only power strong enough to supply that self-control which can resist the multifarious temptations presented by modern civilizations. The reason our aboriginal Indian does not stand the touch of modern civilization is because through past generations the Indian has not had supplied him by the moral and religious influence of Chris-

tianty that fiber of character which would enable him to resist temptations that civilization brings. This same difficulty appears in all temperance and other reformatory work. It must be Christian if it is to supply the power that shall achieve the permanent victory over temptation. This is true of Japan. When Japan is educated a little further it will drop both Shintoism and Buddhism. It may try Agnosticism, but that will fail. They must have that educative power that brings self-control if they are to make progress and not fall a prey to the evils that modern civilization puts within their reach. Western civilization cannot succeed among them without the power of Christianity, which has been a great determining power in the progress of the Occident. We may hope for the time when there shall be raised up among the people of this island a Japanese Whitfield, through whom lives may be touched by the power of God.

Dr. Warner's address was listened to with great interest by all who were present as throwing fresh light on the problem and importance of modern missions.

#### GRADUATION EXERCISES.

The exercises of graduation were attended by a large audience in the evening at eight o'clock. The exercises opened with a hymn, followed by Scripture reading and prayer by Rev. F. S. Hatch. Then came the addresses by members of the graduating class.

The first speaker was Charles A. Brand. His theme was, "Has the Prophet Successors?" The tendency of the older view of the Bible was so to exalt the supernatural character of the prophet as the seer that his personality became hazy and indistinct. Modern study brings him into truer perspective by showing him to be a man among men and pointing him out as the preëminently religious man in a preëminently religious race. This complemental accent on the other side of prophetic characters makes the whole picture truer. They grew, they developed. They caught illumination for their message from the world of nature and from their own experiences, as we may see in Amos, Hosea, and Isaiah. The characteristic of all of them is that they had the vision of God, and the sense of the sin and need of the

world. The Christian of to-day is the successor to the prophet. To him through the knowledge of Christ comes the vision of God, and to him there comes the sense of the sin and need of the world, and he is to be the one who stands before the Lord giving the world the Lord's message.

The next speaker was Jesse Buswell. His subject was "Religious Culture in the Light of Modern Pedagogy." This is a day of transition in the national and religious consciousness. May not the traditionally conservative attitude of the church well give way to that of leadership. Child-study has developed new realms of thought, but not much use has as yet been made of the results of it. Modern child-study would try to learn just what the child is in each of the distinctly marked and characteristic periods of its development. Such periods appear in the history of the evolution of religion. Each stage has its well-marked characteristics. The Hebrew religious consciousness is the religious sub-consciousness of modern religious life. If the child is to be religiously instructed, use must be made of the imagination, which is the predominant characteristic of the child before adolescence. The religious instruction of the child should center in the imagination. The criticism is made that the Bible should not be taught to the child as it is, for the mythical and legendary in it will later be discovered to be such, and then, when these are discarded, other things of eternal value will go with them. Not so. The seed of the infinite and the eternal has been implanted early in the child's mind, and that habitude of the child's mind which is the determinant of character has become the habitude of faith. In all finite science men long for the eternal realities. It may be the privilege of child education to fix these in character. But the question comes, How create this faith attitude in the child? There are three chief lines to move along. First, the study of nature, by which the child learns that nature and the supernatural are mutually interpretive. Second, the use of true literature. Literature of the best class is the best because of its great thoughts. Not much perhaps will be the permanent possession of the child, but what does remain will have the character of the great thoughts. Begin with the Bible. The Bible shows within itself the growth of the religious con-

sciousness of the race. If the history of the individual epitomizes the history of the race, it should be adapted to the child's development. Make the effort to have music basal in our education; we Protestants accent too much the sermon with its purely intellectual appeal, and neglect those subtle rhythmical associations of thoughts which build themselves into character. It is reasonable for us to hope to see that which is confirmed habit in the child grow up into the rational conviction of the man.

Miss Mary O. Caskey was the next speaker and she read a paper on "The Poet's Method in Teaching Religious Truth." The poet reflects the present and shapes the future. To the early poems of every nation we look for their theology. The poet's power lies not only in his music but in his intuition. Regarding the poet's method, it appears, first, that he is positive, he sings of that of which he is convinced. He does not argue truth, he exhibits it. Second, the poet teaches what he has himself felt. Third, he sees things in their right relations because all are connected with the same mighty power — God. Fourth, the method of the poet is "suggestive." And even more than all, with every message that he gives he gives something of his best self, something of the richness of his deepest life.

George W. Fiske spoke on "The Human Cry for a Living God." God is not what man makes him. Men have made him to be the God of the pantheist, of the deist, of the agnostic. Men cannot so find him. Above all human opinion rises the cry for the living God. This shows that men need God — life, light, love. They need fellowship with fatherhood. The pendulum of modern thought has swung from emphasis on the transcendence to emphasis on the immanence of God. This was the emphasis of the second and third centuries. Roman and Calvinistic thought have tended to put so strong an emphasis on the transcendence of God that they have been at times out of harmony with Christ. The growth of the sacerdotalism tended to keep God afar, with the need of a mediator. This tendency has been further influenced by the fear that men have had of pantheism, leading them to a dangerous approximation to deism. The new theism tries to move through these accretions back to the earlier truth. In so doing it does much to supply that for which men have

sought. First, it brings God into nature, making it the temple of the Lord. Second, it exalts, magnifies, and spiritualizes human life as against materialism. Third, it removes the fear of evolution by making God resident in the center of the universe. Fourth, it makes religion practical and vital, making prayer real, as the unity of man's heart with the immanent spirit of God. This does not destroy a true personality. The true emphasis on immanence does not destroy the possibility of a true transcendence. In Christ, Immanuel, we have the true image of the living God.

The last speaker for the evening was Edward W. Capen, whose address discussed the "Christian Method of Social Progress." There is a general feeling of unrest in respect to social questions. Some assert that the church is opposed to all social progress, and others that there can be no social progress except through the church. Others urge that every church must become an institutional church, and so regenerate the world. Sometimes theology and sociology are set over against each other as antagonistic forces. What is, therefore, the Christian method of social progress? We must recognize that God works through science and through philosophy as well as through ecclesiastical forms and institutions. What, then, are the contributions Christianity makes to the social problem? First, as to the type of influences to be applied in bringing about social progress. There are two influences to which progress is considered to be attributable — environment and personality. These are often set in opposition to each other, and each is asserted to be exclusively efficacious. Christianity would recognize both. Men are to be saved, and men are to be saved through Christ. Christianity recognizes both that Christ should be in society and that society should be made Christian. The Christian would level up, not down. He would develop character. It is the duty of society to give to each man a chance to realize his divine sonship. Christianity thus recognizes the importance of environment. But environment is only the beginning. Society cannot be made much better than the average man in it, and men cannot be made wholesale. Christianity thus vitalizes the two great social principles. It also furnishes to men an adequate motive, the love for Christ.

and men. This is the first factor. In the second place, in applying these principles the church must recognize that its distinctive work is spiritual. It should turn from this only temporarily. It must be the stimulator to all kinds of effort for social amelioration, but must leave its organized efficiency in other hands. The church is throughout to be the inspirer and guide. It must fight the battle, but it must not fight alone. It is to be the flagship leading the fleet.

After the completion of the addresses by the graduating class the following prizes were announced: William Thompson fellowship of five hundred dollars a year for two years to Edward Warren Capen, Boston, Mass.; the William Thompson Hebrew prize, to Lewis Hodous, Cleveland, O., of the junior class; the Bennet Tyler prize in Systematic Theology, to Frank Alanson Lombard, Sutton, Mass., of the middle class; the Hartranft prize in Evangelistic Theology, to John Russell Boardman, Bangor, Me., of the senior class; the Senior Greek prize, to Edward Warren Capen, Boston, Mass.; the Turretin prize in Ecclesiastical Latin, to Lydia E. Sanderson, Cleveland, O., of the senior class.

The diplomas were presented to the graduates by Rev. E. B. Webb, D.D. In his farewell words to the class, President Hartranft centered his thought in the theme of "Witnessing a Good Confession." It was Christ who witnessed a good confession before Pilate. He witnessed to the truth for all ages, and at last closed the confession with the words, "It is finished." Timothy, too, to whom the words were addressed, had witnessed a good confession before the multitude. Such a confession is the highest spiritual attainment, the goal of all Christian energy. I charge you, then, to begin your confession with the confession of sin. The sense of sin is the basis of Christian life. "God be merciful to me a sinner" should be the deepest expression of your nature. On this alone can be reared a spiritual life. Upon it alone can a creed be constructed. The divine One, the One alone sinless, he has the words of eternal life. He is the way of truth, the very light of life. I charge you to confess Jesus, the Logos. The majesty of God is moving through all. In all your study and confession seek and find Jesus; in all, confess him, having felt him in your hearts. Rear the banner of your confession against

the thought of your age if it would try to shut God out of his universe. I beseech you to unify yourselves, not in yourselves, but in Christ. Make him the center. Hold fast to the true of the old, and bring all truth out into the broad light of the present. Your only safety is to recognize him who reigns, confessing Christ so that all things may converge in him. Confess him in the light that streams out of the revelation of the future. Confess him, rejoice in him in all straits of your life. Witness a good confession even when the shadows gather around your darkening days. There rests a sadness about Hosmer Hall on your departure; rest assured of the affection that goes out to you in all the future. May the grace of the Lord Jesus Christ lead you through all this life and bring you through the gates into the celestial city, and fill your mouth with the eternal confession, "My Lord and my God."

The exercises closed with a hymn and the benediction.

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#### PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-FIFTH YEAR.

The year will open with a general service in the Chapel on *Wednesday, September 28*, at 8 p. m. All students are expected to be present and to have completed all needful adjustments of rooms before that time. The regular schedule of classes begins at 9 a. m. the next day. The year is divided into three nearly equal terms, with vacations at Christmas and in the spring, and closes on the last Wednesday in May.

The Faculty remains substantially unchanged, and includes twelve regular professors and nine other instructors. The plan of instruction includes a prescribed course in certain topics, combined with a wide range of subjects which may be elected. As will be seen from the following summary, about one-third of the course is elective. The Seminary believes in the most thorough training possible for the ministry, and all its courses are adjusted to the regulation that all who enter the institution shall be college graduates.

**SUMMARY OF THE COURSE OF STUDY, 1898-99.**  
**JUNIOR CLASS.**

Prescribed work, 365 hours, as follows :

	PROFESSOR.	HOURS.
Theological Propædeutic, . . . . .	<i>Hartranft.</i>	5
Hebrew Grammar and Reading, . . . . .	<i>Macdonald.</i>	115
Special Introduction to the Pentateuch, . . . . .	<i>Paton.</i>	15
New Testament Textual Criticism and Canonicus, . . . . .	<i>Nourse.</i>	12
"    "    Greek and Syntax, . . . . .	<i>Jacobus.</i>	5
"    "    Exegesis, . . . . .	"	48
Old Testament History, . . . . .	<i>Nourse.</i>	14
Biblical Theology, . . . . .	"	20
Studies in the Life of Christ, . . . . .	<i>Mitchell.</i>	14
Apostolic Church History, . . . . .	"	15
Biblical Dogmatics, . . . . .	<i>Beardslee.</i>	39
General Outline of Apologetics, . . . . .	<i>Gillet.</i>	28
Voice-Building, . . . . .	<i>Pratt.</i>	10
General Exercises, . . . . .		25

Elective work, 105 hours, selected from the following list :

Bibliology, . . . . .	<i>Perry.</i>	15
Reading of Selected Passages in Hebrew, . . . . .	<i>Macdonald.</i>	25
Historical and Philological Lectures on the Old Testament, . . . . .	"	10
Some Aspects of the Hebrew Literary Genius, . . . . .	"	10
Textual Criticism; Codex Bezae, . . . . .	<i>Nourse.</i>	15
Sources for the History of Canonicity, . . . . .	"	10
History of the Period between the Testaments, . . . . .	"	15
Stylistic Reading and Analysis Work, . . . . .	<i>Jacobus.</i>	20
History of the Jews in the Time of Christ, . . . . .	<i>Mitchell.</i>	15
Historical Geography of Palestine, . . . . .	"	10
New Testament Chronology, . . . . .	"	10
The American and French Revolutions, . . . . .	<i>Walker.</i>	30
Studies in the Apologetics of Selected Periods,		
(a) New Testament Period, . . . . .	<i>Gillet.</i>	15
(b) The First Four Centuries, . . . . .	"	15
(c) The Deistic Controversy, . . . . .	"	15
Logic and Theory of Knowledge, . . . . .	"	15
Discussion of Anti-Theistic Theories, . . . . .	"	15
Problems in the Philosophy of Religion, . . . . .	"	15
English Philosophy: Locke to Spencer, . . . . .	"	20
Studies in Local Church and Social Problems, . . . . .	<i>Merriam.</i>	10
Practice in English Composition, . . . . .	<i>Pratt.</i>	15
Elementary Sight-Singing, . . . . .	"	30
The Standard Oratorios, . . . . .	"	51
Elements of Public Speaking, . . . . .	<i>Harper.</i>	30
German: Elementary, . . . . .	<i>Schlutter.</i>	20
" Advanced, . . . . .	"	20

## MIDDLE CLASS.

## Prescribed work, 325 hours, as follows:

Special Introduction to the Old Testament, . . . . .	Paton.	35
Exegetical Reading, . . . . .	"	20
New Testament Exegesis, . . . . .	Jacobus.	19
" " Introduction : Pauline Epistles, . . . . .	"	19
Church History of First Six Centuries, . . . . .	Mitchell.	42
" " Middle Ages, . . . . .	Walker.	42
Biblical Anthropology, . . . . .	Beardslee.	30
Ecclesiastical Dogmatics, . . . . .	Hartranft.	28
Homiletics, . . . . .	Merriam.	40
Bible and Hymn Reading, . . . . .	Harper.	25
General Exercises, . . . . .		25

## Elective work, 185 hours, selected from the following list:

Bibliology, . . . . .	Perry.	15
Grammatical Study of Hebrew, . . . . .	Macdonald.	20
Historical and Philological Lectures, . . . . .	"	10
Study of Job as Literature, . . . . .	"	30
Amos and Joel: Study of Beginnings of Hebrew Written Prophecy, . . . . .	"	15
Some Aspects of the Hebrew Literary Genius, . . . . .	"	10
Elementary Syriac, . . . . .	"	30
" Arabic, . . . . .	"	30
Sight-reading of Jeremiah, . . . . .	Paton.	15
Rabbinic Hebrew, . . . . .	"	15
Elementary Assyrian, . . . . .	"	30
" Ethiopic, . . . . .	"	20
Biblical Aramaic, . . . . .	Hawks.	15
Sources for the History of Canonicity, . . . . .	Nourse.	15
History of the Period between the Testaments, . . . . .	"	15
N. T. Introduction : The Synoptic Problem and the Book of Acts, . . . . .	Jacobus.	10
Epistle to the Hebrews: Criticism, . . . . .	"	6
The Anti-Nicene Christian Literature, . . . . .	Mitchell.	15
Development of Doctrine of Person of Christ (to A.D. 325), . . . . .	"	15
The Creeds and Canons of the First Four Councils, . . . . .	"	15
The Church and the Eastern Empire, . . . . .	"	15
Rise and Spread of Mohammedanism, . . . . .	"	15
The Age of Hildebrand, . . . . .	Walker.	15
Elements of Ecclesiastical Architecture, . . . . .	"	10
English Philosophy from Locke to Spencer, . . . . .	Gillett.	20
Discussion of Anti-Theistic Theories, . . . . .	"	15
Problems in the Philosophy of Religion, . . . . .	"	15
Nature and Origin of Religion, . . . . .	"	15
Apologetics of the Nineteenth Century, . . . . .	"	20
Evolution and the Christian Faith, . . . . .	"	20
Modern English Idealism, . . . . .	"	10
Kant's Critique of Pure Reason, . . . . .	"	15

The Person of Christ, . . . . .	Beardslee.	10
The Atonement, . . . . .	"	20
The Application of Salvation, . . . . .	"	20
Seminar : Doctrine of the Trinity, . . . . .	Hartranft.	10
"    "    "    Holy Spirit, . . . . .	"	10
"    "    "    of Faith, . . . . .	"	10
Sociology : General Principles and Problems, . . . . .	Merriam.	25
Great Pastors and Preachers, . . . . .	"	15
Sight-Singing and Part-Singing, . . . . .	Pratt.	20
Harmony, . . . . .	"	30
Topics in General Musical History, . . . . .	"	20
The Standard Oratories, . . . . .	"	15
Studies in the Psalms, . . . . .	"	15
Analysis of Historic Prayers and Hymns, . . . . .	"	15
Types of Practical Church Music, . . . . .	"	15
Advanced Public Speaking, . . . . .	Harper.	30
German : Elementary, . . . . .	Schlutter.	20
"    Advanced, . . . . .	"	20

## SENIOR CLASS.

Prescribed work, 265 hours, as follows :

Encyclopaedia, . . . . .	Hartranft.	15
Special Introduction to the Johannine Writings, . . . . .	Jacobus.	13
Exegesis of I John, . . . . .	"	14
Church History : Reformation and Modern Periods, . . . . .	Walker.	29
Missions, . . . . .	Thompson.	12
Ecclesiastical Dogmatics, . . . . .	Hartranft.	56
Homiletics, . . . . .	Merriam.	41
Pastoral Theology, . . . . .	"	30
Theoretical Polity, . . . . .	Perry.	10
Principles and Methods of Public Worship, . . . . .	Pratt.	20
General Exercises, . . . . .		25

Elective work, 185 hours, selected from the following list :

Bibliology, . . . . .	Perry.	15
Historical and Philological Lectures, . . . . .	Macdonald.	10
Some Aspects of the Hebrew Literary Genius, . . . . .	"	10
Studies in Ecclesiastes and Proverbs, . . . . .	"	20
Advanced Arabic, . . . . .	"	30
"    Syriac, . . . . .	"	30
Theology of Islam, . . . . .	"	10
Sight-reading in Jeremiah, . . . . .	Paton.	15
Special Introduction to the Old Testament :		
Historical Books, . . . . .	"	20
Poetical Books, . . . . .	"	15
Messianic Prophecy, . . . . .	"	15
Rabbinic Hebrew, . . . . .	"	15
Elementary Assyrian, . . . . .	"	30
Advanced " . . . . .	"	30

Readings in the Targums, . . . . .	<i>Hawks.</i>	15
Critical Study of the Pastoral Epistles, . . . . .	<i>Jacobus.</i>	5
Exegesis of the First Epistle of John (continued), . . . . .	"	10
Rise and Spread of Mohammedanism, . . . . .	<i>Mitchell.</i>	15
The Church and the Eastern Empire, . . . . .	"	15
History of the Russian Church, . . . . .	"	15
Life and Work of Calvin, . . . . .	<i>Walker.</i>	10
Principal Reformation Confessions, . . . . .	"	10
The Modern Church, . . . . .	"	25
The History of Congregationalism, . . . . .	"	25
English Philosophy from Locke to Spencer, . . . . .	<i>Gillett.</i>	20
Kant's Critique of Pure Reason, . . . . .	"	15
Nature and Origin of Religion, . . . . .	"	15
Modern English Idealism, . . . . .	"	10
Evolution and the Christian Faith, . . . . .	"	20
Apologetics of the Nineteenth Century, . . . . .	"	20
The History of Religion, . . . . .	"	15
Apologetic Value of Christian Experience, . . . . .	"	15
Application of Salvation, . . . . .	<i>Beardslee.</i>	20
The Kingdom of God, . . . . .	"	15
History of Ethics, . . . . .	"	10
Biblical Ethics, . . . . .	"	30
Biblical Doctrine of Inspiration, . . . . .	"	20
Eschatology, . . . . .	<i>Hartranft.</i>	10
Theological Opinion of the last Twenty-five Years, . . . . .	"	25
Ecclesiastical Ethics, . . . . .	"	30
Experiential Theology, . . . . .	<i>Bassett.</i>	10
Sociology : Pauperism and Crime, . . . . .	<i>Merriam.</i>	10
Individual Sermon Criticism, . . . . .	"	15
Congregational Polity, . . . . .	<i>Perry.</i>	10
The Standard Oratorios, . . . . .	<i>Pratt.</i>	15
Sight Singing and Part-Singing, . . . . .	"	20
Topics in General Musical History, . . . . .	"	20
Analysis of Historic Prayers and Hymns, . . . . .	"	15
Types of Practical Church Music, . . . . .	"	15
Studies in the Psalms, . . . . .	"	15
History of English Hymnody, . . . . .	"	15
Advanced Musical Work, . . . . .	"	15
Bible and Hymn Reading and Sermon Delivery, . . . . .	<i>Harper.</i>	50
German : Elementary, . . . . .	<i>Schlutter.</i>	20
" Advanced, . . . . .	"	20

## POST-GRADUATE.

Arabic : Second Advanced Course, . . . . .	<i>Macdonald.</i>	30
Coptic : Elementary, . . . . .	"	30
Semitic : General Introduction, . . . . .	"	5
" Epigraphy, . . . . .	"	10
Egyptian : Elementary, . . . . .	"	30

Tuesday afternoon, April 19, Miss Ruth Rouse, a graduate of Girton College, Cambridge, England, who is traveling in this country in the interests of the Student Volunteer Movement, gave an address on "Christian Movements among Women Students of America and other Lands."

Francis A. Palmer, Esq., of New York, spoke to the class in sociology May 3 on suggestions growing out of his experiences.

The May missionary meeting was held Wednesday afternoon, May 11. Rev. C. J. Ryder, D.D., secretary of the American Missionary Association, gave a most interesting address on "Christian Truth in Slave Songs." He showed that the great fundamental Christian truths were all embodied in the plantation songs of the negroes. A quartette of the students illustrated the lecture by singing several songs.

Rev. E. N. Hardy of Quincy, Mass., spoke at the chapel exercises May 4, and Rev. A. B. Bassett of Ware, Mass., at chapel May 13.

At the meeting of the Conference Society, May 3, Rev. E. N. Hardy of Quincy, Mass., gave a very helpful talk on his experiences as a pastor. The officers of the Conference Society for the next year are, Mr. Trout, President, and Mr. White, Secretary-Treasurer.

At the annual meeting of the Students' Association the following officers were elected: President, E. F. Sanderson; Vice-President, P. L. Curtiss; Steward, P. W. Yarrow; Laundryman, E. B. TreFethren; Editor of the Record, F. A. Lombard; Manager of Athletics, Lewis Hodous; Book Agent, Z. W. Commerford.

A Faculty Conference was held April 20. Professor Mitchell discussed The Minister as Citizen, while Professor Paton spoke on The Minister as a Preacher. After each address there was an informal discussion.

Five papers were read before the elective class in Mohammedanism during the spring term. They were The Koran, by Miss Caskey; The Relation of the Koran and the Bible, by Mr. Deming; The Strength and Weakness of Mohammedanism, by Mr. Fiske; Bagdad, by Mr. Brand; and The Spirit of Islam Opposed to Christianity, by Mr. Schmavonian.

Essays were read before the class in sociology as follows: Social Progress with Special Reference to the Influence of Christianity, by Mr. Capen; The Problem of the City, by Mr. Prentiss; The Problem of the Country, by Mr. Fiske; Child-Saving, by Miss Caskey; The Social Function of Amusement, by Miss Sanderson; Arbitration, Profit-Sharing and Co-operation as Solvents of the Labor Problem, by Mr. Redfield; Temperance Legislation, with Special Reference to the Gothenberg System, by Mr. Bolt; Public Education and Christian Training, by Mr. Boardman; Causes and Remedies of Pauperism, by Mr. Hawley; and Gambling, by Mr. Richmond. Other papers were prepared, but were not read because of lack of time.

Dr. A. C. Thompson was unable to deliver this year his course of lecture on Missionary Memoirs. He had prepared his lectures before his illness, and they were read to the senior class by Professor Perry.

The last Student Missionary Meeting was held May 6. Mr. Redfield was the leader, and the meeting was devoted to brief statements by different students of the place missions hold in their conception of a minister's work.

On Thursday evening, May 19, a joint prayer meeting was held by the students and faculty. The leader was Professor Merriam, the subject, Christian Motives.

The last prayer meeting of the year was held May 27. As usual, it was in the hands of the senior class. The leader was Mr. Schaufler.

Mr. A. H. Pingree of Boston, Mass., a member of the senior class, received approbation to preach from the Middlesex Association, April 12.

The Seminary was early represented in the war by two men, Messrs. E. F. Sanderson of the class of '99, and A. C. Fulton of the class of 1900. They enlisted in Company K, First Regiment Connecticut Volunteers. Their regiment went into camp May 4, and almost the entire Seminary, faculty, and student body was present to cheer them off when they left the building. All Seminary exercises were suspended that afternoon by vote of the faculty. Lately, Rev. J. S. Voorhees, the graduate student, and S. S. Heghinian, of the class of '98, have joined the Third Regiment, the one as chaplain, the other as a private.

Dr. Hartranft and Miss Berg entertained the members of the middle and junior classes May 21.

Professor and Mrs. Pratt were at home to the members of the faculty and their wives, and to the seniors and graduate students, Friday evening, May 27.

The middle class held a picnic on the afternoon of May 21.

The senior class went on an excursion down the Connecticut River the day after commencement, June 2. The afternoon and evening were delightfully spent on the steam yacht chartered by the class. Professor and Mrs. Gillett and Professor and Mrs. Mitchell, and other friends of the class, were the invited guests.

The senior class planted two ivies at the chapel end of Hosmer Hall before they left. They hope that succeeding classes will follow their example until the building is nearly covered with the ivies.

The general exercises have been as follows: April 13, an exegesis of Judges, 11: 29-40, by Miss Holmes, and a sermon by Mr. Fiske. April 27, an address by Mr. Lombard on The Authority of Jesus, and a sermon by Mr. Capen. May 18, two short sermons by Mr. Heghinian and Mr. Beadle.

Dr. Hartranft was moderator of the council called by Broadway Tabernacle Church, New York city, to install Rev. Charles E. Jefferson. He also delivered an address at the graduation exercises of the German Reformed Theological Seminary at Lancaster, Pa.

The April number of the American Historical Review contained two reviews by Professor Mitchell. The books reviewed were McGiffert's "Apostolic Age," and Allen's "Christian Institutions."

April 23 Professor Perry represented the Seminary at the funeral of Rev. Dr. Jeremiah Taylor, for many years a trustee of the Seminary.

The Carew Lectures this year were not, as is customary, all delivered by a single individual, but there were as many lecturers as there were addresses. February 7 President M. W. Stryker of Hamilton College gave an interesting and suggestive address on "Church Music." On February 16 St. Clair McKelway, editor of the "Brooklyn Eagle," delivered an eloquent and stimulating lecture on the "Makers of Modern America." Dr. Marcellus Bowen of Constantinople spoke, March 30, on "Character and Thought in the Levant," giving a luminous and illuminating presentation of conditions in the East. The last lecture of the course was given May 4 by Professor Charles E. Garman, D.D., of Amherst College, who spoke on "The Gospel of the Divine Philosophy." It was a most effective plea for the right use of philosophy by the minister in the pulpit.

At the Commencement season this year, Professor Beardslee received the degree of Doctor of Divinity from Berea College, and Professor Pratt that of Doctor of Music from Syracuse University.

The Seminary was represented at the National Council at Portland, Oregon, by Professors Gillett and Mitchell.











